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THE UNIVERSITY OF ALBERTA

The Opening Person

by

Robert Haymond

(C)

A THESIS

SUBMITTED TO THE FACULTY OF GRADUATE STUDIES AND RESEARCH

IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE

OF MASTER OF EDUCATION

DEPARTMENT OF EDUCATIONAL PSYCHOLOGY

EDMONTON, ALBERTA

SPRING 1976

THE UNIVERSITY OF ALBERTA

FACULTY OF GRADUATE STUDIES AND RESEARCH

The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies and Research, for acceptance, a thesis entitled "The Opening Person" submitted by Robert Haymond in partial fulfilment of the requirements for the degree of Master of Education

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Supervisor

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Date .....19..

DEDICATION

To
Gayle
Agent of Destruction

To
Hester
Companion of Rebirth

To
Amanda, Katrina, and Lisa
May you become strong Women
On this declining Planet

ABSTRACT

This work is an examination of what it means to be an 'opening person'. Opening is used rather than open or openness because human development is dealt with as a process, as a dynamic movement in time. Through an investigation of fifteen case studies, relevant scholars, and historical biographies, a description of the opening person is finally given. Such a person is constantly moving towards higher forms of integrity with ever keener sense of balancing between personal grounding and exploration of newer modes of experiencing. Forms of imbalance are also dealt with, the two categories being the 'closed person' and the 'ungrounded person'.

The sociological perspective for this study is the post-industrial western world. The relationship between the psychology of the individual and the modern technological society in which he lives is analyzed. The emergence of the opening person is also dealt with from the purview of historical development, especially as it relates to the Beatnik and Hippie movements of the fifties and sixties on the North American and European continents.

A special section on research methodology is also included. Besides describing how the research was actually done, it is also the story of the researcher in the process

of doing research, conceptualizing, analyzing, and writing. In this sense, it is a personal story. Psychology itself, as one of the social sciences, is analyzed and criticized from a meta-theoretical point of view in so far as it takes, as a model, the conceptions of an outmoded Newtonian physics. Modern physics, both Relativistic and Quantum, are considered as possible models of a new psychology. Differences between psychology and physics, between the social sciences and the natural sciences, are considered in detail, in order to reach a conceptual justification for the present study.

Preface

This thesis has been nearly two years in the making, from conception to completion. It has gone through three full drafts, plus three earlier proposals. The title itself has shifted. Originally I called it 'Protracted versus Contracted Adolescence'. Later I changed it to 'Identity as an Open-ended Process' and still later to 'The Open Person'. In its present version it is now entitled The Opening Person. I say "present version" because I have no doubt that were I to write a further draft still newer perspectives would be included which would entail the coining of still another title. Each of the former titles reflect a different way of thinking about the subject.

A thesis is not, and can not be, a completed work. Rather, it is a touchstone along the road of scholarship. Even as I write this preface I am well past what has taken me so long to complete. I deliberately allowed myself all the time I needed to write this. That is, I didn't do it on someone else's schedule. I had always felt that a thesis, as with any scholarly work, must take its own course. To impose external rules on the source of the creative process, the unconscious mind, is a form of facism and an abortion of the development of fruitful endeavors. I was searching, then, for natural rather than imposed order. Fortunately,

there were those who understood this, and their support and understanding of what I was about was invaluable.

Much of what has been conceived of and written here has been done under the aegis of personal suffering. There was no easy way to distract myself from the pain. Rather, I chose to head right into it -- or perhaps, I had no real choice. And why not? after all, what better way to deal with problems of growth and development than to write about them. Writing was sometimes my only means of clarification and understanding. In this sense, I love my little book. I have one further hope, that you, the reader, will also find it of value in your lonely journey towards self-understanding.

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To Roger Deegan, Who hasn't gotten off the Train.

With thanks to Steve Hunka and Jim Small.
To Ethel Haymond and David Haymond, Friends.
And finally, to my research subjects,
For the energy given to the Dialogues.

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CHAPTER I

Personality, Identity, and Social Change

(How social forces affect concepts of normality)

Always keep Ithaca fixed in your mind.
To arrive there is your ultimate goal.
But do not hurry the voyage at all.
It is better to let it last for long years;
and even to anchor at the isle when you are old,
rich with all that you have gained on the way,
not expecting that Ithaca will offer you riches.

Ithaca has given you the beautiful voyage.
Without her you would never have taken the road.
But she has nothing more to give you.

And if you find her poor, Ithaca has not defrauded you.
With the great wisdom you have gained,
with so much experience,
you must surely have understood by then what Ithacas mean.[1]

A dramatic change took place in the nature of the lifestyles of many youths living in the industrialized societies of North America and western Europe during the 1950's and 1960's. This change in traditional lifestyles has subsequently permeated vast regions of civilization and has given rise to a great deal of thought and literature in the social sciences intending to both define the change and to understand its consequences. This change has gone through different phases; in the United States this could be labelled the Beatnik era, the Hippie era, and the post-Hippie era. These phases have been paralleled by roughly similar movements in Europe and Canada. In Quebec young people spearheaded a highly politicized drive to emancipate

their people from both the Catholic church, the Duplessis government, and the rest of Canada.[2] In France, Beatniks were often known as "les Existentialists", and in Holland Hippies became known as the "Provos". Of Beatniks it could be said that they were consciously alienated from the dominant society, hostile, non-political, artistic, and intellectual.[3] They wore dark clothing, drank cheap wine, smoked pot, and recited poetry to jazz or bongo drums. Hippies, although springing from the Beaktnik population, were far more numerous, anti-intellectual, and politically and religiously involved.[4] They wore bright and unusual costumes, as befitted God's optimistic actors in life's drama; they added psychedelic drugs to their repertoire of deeds and misdeeds; and they assumed the air of love and universal friendship rather than hostility. The post-Hippie era is still less monolithic than either of its predecessors, and this, plus the fact that we are still in it, makes it very difficult to characterize.

One clue to the nature of the post-Hippie era can be found in the prevalent philosophy of the Hippies -- "Do your own thing". We seem, at present, to be going through an overwhelming breakdown of the social myths which have governed much of North America and Europe for a good many years. That is, everybody seems to be doing his/her own thing, and the monolithic achievement-oriented ideal lifestyle seems to

be giving way to an interesting pluralism of possible and real alternative modes of living which, taken together, can only be characterized as multi-culturate and individualistic responses to the demands of life in the 1970's.

Some of these changes have resulted in such religious cults as the Hari-Krishnas and the Jesus-Freaks, in political and quasi-political cults such as the Symbionese Liberation Army, the Gay Liberationists, and various feminist organizations, and in serious socialistically oriented economic set-ups resulting in city and country communes and consumer coops, and all of these coming under the rubric of counter-culture lifestyles. The changing nature of individual lifestyles has also affected the more conservative elements of society as evidenced by the growth of such institutes as Esalan in California catering to upper-middle class and very wealthy clientele. Alvin Toeffler, in Future Shock, profiles this changing mode amongst high salaried business executives, where travel and movement, rather than geographic stability, has become the norm. Whereas Toeffler views this change largely as a result of a new technology, Marshall McLuhan, in The Medium Is The Message, sees it as a result of expanding media and communication devices. Still others, such as Charles Reich, in The Greening Of America, understand it as a direct expression of man's consciousness. Actually, this change is so multi-faceted that these views, and others, are

insightful and explanatory, but not comprehensive. The sense of urgency which social scientists feel in coming to terms with these changes is caused by a prevailing feeling of impotency, that society's institutions are running away from themselves, that our economic, political, educational, jurisprudence, and psychiatric systems, to name a few, no longer make sense. To say that industrialized western civilization is in a turmoil is a truism even if it is also a cliche.

In psychology we may need a whole new system of thought to come to terms with a new age. This is particularly true of any investigation which deals with the concept of sanity, for if, as Thomas Szasz tells us, abnormality is a culturally determined concept,[5] then the very definition of normality itself must change in accordance with the new social foundations. Unfortunately, this does not seem to be happening quickly enough. Daniel Oran recently reported that "There are more than half a million 'patients' in U.S. mental hospitals today, and about one out of 10 Americans will spend time in them."[6] His forecast would make one believe that abnormality itself is normal. He goes on to state that "'Mental health' has become our polite, scientific euphemism for conformity; psychiatrists and psychologists are becoming society's priests of the status quo." In other words, as long as normality is defined by those people who have

something to gain by exploiting the traditional social myth, we will continue to label an evergrowing number of people who choose alternative modes of personal development as mentally ill. Otto Friedrich points out, in a recent article in Harpers, that the rate of treatment of people for mental disorders by medical institutions has nearly doubled during the past decade.[7] This does not include all the people, Friedrich says, who go untreated. He quotes an eight year study conducted by a team of sociologists and psychiatrists who made what Friedrich terms conclusions based on "a representative sample of 1,660 adults for symptoms of mental illnesses" in the Manhattan district of New York City. It was found that only 18.5% of these people could be considered "well", whereas over 23% were found to be at least markedly disturbed, and all the rest in between. Of those considered markedly disturbed, only 5.4% were getting some kind of psychiatric treatment, and only another 21.3% had ever consulted a psychiatrist in the past. Surely, with statistics like those, one is forced not only to question the nature of our mental health facilities, but also the very nature of the criteria used to define mental illness.

Consideration should be given to the idea that the assumed bell-shaped curve of normality-abnormality has shifted axis; that is, although our culture has radically changed, we continue to think in terms of an outmoded norm.

In fact the assumption that there is only one bell-shaped curve, one norm, is itself open to question. We may have to think in terms of a multiplicity of norms because the post-industrialized societies of the West have themselves become multi-cultural. With humor masking serious intent, Thomas Szasz wrote: "Does it not seem reasonable that perhaps we ought to have different psychiatric therapies -- each recognized for the ethical positions which it embodies -- for, say, Catholics and Jews, religious persons and atheists, democrats and Communists, white supremacists and Negroes, and so on?"[8]

Norms have also been used as a method of comparing individuals of various chronological ages. Because of the sudden proliferation of alternative lifestyles an overwhelming need in developmental psychology has been forcing psychologists to deal rationally with the changing modes. Erik Erikson has attempted to do this, giving a modern psychoanalytic foundation to the entire lifespan of the individual.[9] The concept of identity in modern psychology first became famous due to Erikson's work. It should be understood, however, that this term, employed in the sense of 'ego-identity', or that which knows and accepts itself, is not a radically new concept in personality theory. In fact, used in the Eriksonian sense, identity could well be substituted for by 'essential personality', or 'basic

personality'. Identity is the hub around which the rest of the personality characteristics of the individual revolve. It is a core, but it is bounded by individual and cultural limitations. Identity is not used by Erikson in the universal sense, that which is common to all individuals beyond personal, ethnic, cultural, and historical considerations. Faced with increasing population, access to travel, and planetary communication, the major task of our era is to understand the universality of human experience, as well as the social implications which follow. This does not obviate the need for a still more comprehensive view of the individual as a personally and culturally unique entity, but without consideration of his universal ties with all Nature, the picture of the human being becomes quite deformed.

Erikson's definition of identity is bounded, to a large extent, by the cultural context in which he lived. His earliest understanding of identity was tied very closely to career and sex role.[10] This meant that when a person had become confirmed in his sexual and work role, he then 'had an identity'. After having, or achieving, this 'identity', or sense of selfhood, an individual could then continue to deepen and broaden his relations with other human beings, and commence to capitalize on his basic sturdy structure and become fruitful in his subsequent works. Without this basic

underpinning of knowing who one is, one cannot go on to achieve still higher levels of integration and self-expression. Furthermore, according to Erikson's grand schema, the identity crisis and its resolution is supposed to take place, in normal people, towards the end of the adolescent period. And finally, Erikson's early system calls for a rather step by step, uni-dimensional, pattern of growth. But all of these ideas of Erikson's must come under careful scrutiny, for they neither fit the emerging patterns of non-traditional lifestyles, nor do they fully accede to the demands of a developmental system which must presently go beyond personality into the area of the human being and his universal or cosmic identity.

Identity, understood by Erikson as equal or rigidly related to sexual and career role, means, in a sense, that identity is something to be achieved. His first book specifically concerned with the notion of identity, Childhood And Society (1950), was published at a time when the era of newly emerging lifestyles had not begun. Identity meant for him something which could be gotten, or grasped.[11] The main avenue of achieving identity was through a career which was self-satisfying. He was writing at a time in the United States when people were very achievement motivated, when people wanted to climb the social and economic ladder of success, and in which status, power, money, and especially

security, were key goals. The main mode of achieving all this, for males, was by choosing an appropriate career that would provide lifetime tenure and a handsome, or potentially handsome, salary. In 1961 David McClelland's book, The Achieving Society, was published, partially written to explain what kind of psychological upbringing best fostered a society of high achievers. The key to McClelland's research is in his equivalence of achievement and economic growth.[12] So just as Erikson's concept had a sense of 'thingness' related to it in terms of identity, McClelland's concept of achievement was related to something which an individual could possess. Another key to the social structure of the fifties in the United States appeared in The Lonely Crowd (1950) written by David Riesman, et al. He was the first to use the term 'other-directed' in explaining how American society functioned, that it was made up of a number of people who somehow gained an identity, a feeling of wholeness or satisfaction, by meeting up with the standards that other people set for and expected of them. And so Erikson, partially caught up in the thinking of his own times, made of identity something that one got outside the self.

In addition to the 'thingness' quality of Erikson's concept of identity, he also proposed a normal timetable for acquiring it.[13] That is, the proper time for acquiring an identity was during the late adolescence or early adulthood.

This notion allowed for some soul searching on the part of the adolescent, but pretty much it meant graduating from high school, going to college, or settling down into the business of finding a career. This fit in nicely with the bourgeois standard of life of the fifties and early sixties, where one was expected to have a goal, stick to it, and get through life easily and quietly. The fifties, in the United States, were the quiet times, the Eisenhower period of inactivity. Children were brought up, on both continents, by parents who had undergone the devastating depression of the thirties, the Spanish Civil War, and World War II. Parents became very conservative in their outlooks, and security minded. They wished only for a stable life for themselves, and an economically better life for their children. A 'good' life meant, essentially, not rocking the boat, achievement and success in career, or, for women, marrying someone who would permit them to acquire the various amenities that money could buy. Activism, change, and radical political involvement, were all phenomena which tended to conflict with the bourgeois ideal. Maturation was an orderly process, a step by step procedure. The individual felt a certain parental and social stress to go through these stages at the proper tempo, never falling behind, for lengthy sidetracks were not permitted. That Erikson's system had a certain

timeslot for consolidation of one's identity is not surprising.

Identity, for Erikson, also had a permanent aspect to it.[14] Once achieved, it needn't be bothered with again. Permanency, constancy, and dependability, were all part of the cultural ideals which the bourgeois taught their children to live by. A bad marriage was stuck through, for instance, for the sake of the children, naturally, but also because one became stronger and more worthy by sticking it out. Business firms, too, achieved credibility simply by their degree of longevity. Passion and romance had a negative value in terms of marriage, whereas stability was positive because it tended to enhance the possibility of a permanent relationship. Young women did not throw their prospective lives away by having an ill-fated fling and losing their virginity, that being one of the commodities that the bridegroom bought with the marriage contract. So again, Erikson was perfectly within his societal orb when he could imply that only when one's identity was achieved, but not until, could an individual participate in ever more deepening and broadening experiences, and finally, even to attain wisdom. Once the matter of identity had been achieved, then it could be dispensed with.

In sum, these three factors concerning identity as understood by Erikson, its sense of thingness, its normal timetable, and its permanency, all made reasonable sense for

the era of the fifties and early sixties. Today, however, we must scrutinize these characteristics, for they do not meet the requirements of a psychology for the present age. It was Erikson who alluded to the fact that his own way of thinking about identity was not complete by introducing the concepts of 'negative identity' and the 'moratorium period on identity'. Negative identity meant the taking on of a lifestyle in complete contradiction to the positive norms which are offered an individual by society. This mode of being was forecast by the emergence of Doystoyevski's anti-hero in Notes From The Underground and then by Herman Hesse's character in Steppenwolf, Harry Haller. Negative identity also meant resistance as expressed by James Dean in the movie Rebel Without A Cause. And when young people did rebel, parents and friends of parents would be quick to say to each other, "Don't worry, he'll come back to the fold!" Most often they were right, rebellion was a temporary phenomenon. But little by little people did escape, and then began to establish viable alternative lifestyles. The negative identity such people took on, marked by a period of general hostility, became the necessary mode of kicking over the traces of the traditional and settled way of life they had been taught to believe in. We have witnessed this phenomenon in the West, not only amongst young people, Beatniks and Hippies, but in the middle-age dropout group,

whose numbers have been increasing rapidly. When a person finds that he or she cannot, or will not, meet up to society's exacting requirements, then there is a real satisfaction in becoming the opposite of what is desired. The comic strips of Jules Feiffer's in the Village Voice have been, ever since the late 1950's, excellent illustrations of the kind of modern alienation which has gone into the man with the negative identity.

The moratorium on identity became a means of withholding decisions on how one would proceed during the rest of one's life. It is a period of reflection and exploration, but not closure, and to the random observer, it might look as though the individual were doing nothing. This was often the case with the vagabond Hippie-Beatnik, who had no set career, — smoked dope, and kept irregular hours. To the people who lived by the clock, and worked hard, to be a Hippie or Beatnik was merely a not too sophisticated excuse for being a lay-about or bum. To the Hippie or Beatnik, however, were he or she capable of articulating well enough, many would have admitted to doing nothing, but at least they were keeping clear of the oppressive social nexus of bourgeois expectations, unlike those who were not Beat or Hip. The moratorium period on identity allowed such people alternative future options.

Erik Erikson's book, Young Man Luther, follows up the

theme of the moratorium period, and showed how valuable it was to Luther's future development as a religious thinker that he was able to hold his identity in abeyance for a long period of time until he could 'put it all together' after having explored various lifestyles. By not making immediate closure at adolescence Luther was broadening his life experiences until he was able to make full use of his remarkable gifts and intelligence. This was symbolized when he nailed the 'ninety-five theses' to the door of his church,[15] committing himself irrevocably and creating his own identity.

One of the difficulties associated with the term 'moratorium' is that the language implies that for a certain period of time a person is not really involved in forming one's own identity, but rather hibernating. Actually the manner in which Erikson used the term in Young Man Luther was quite different, for he showed how intensely Luther was concerned about who he was and how he should act, prior to making a decisive commitment to his life's work.

Many problems associated with identity, already noted, in terms of its thingness, timetabling, and permanency aspects, could be cleared up if it were considered as a process, movement, or function, rather than as a product of earlier work, a stasis, or structure. If identity were understood as a verb, as identifying, then we would be into

a new kind of conceptualization, and our way of viewing the human situation would have to switch. Leslie White was getting at this same point in his two essays, "Science is 'Sciencing'" and "Mind is 'Minding'".[16] By changing one's language, by changing from a noun to a verb, the concept of process may become easier to grasp. In the first instance this means simply that what scientists do is engage in the act of sciencing; in the second, that what the mind does is engage in the act of minding. This does not cancel out the concepts of science, or mind, or identity for that matter, as nouns, but rather suggests a principle of complementarity, in which both the noun and the verb aspects are possible, each in their respective places.[17] So here we must coin a phrase, in the manner of Leslie White, and say, "Identity as 'Identifying'". It is crucial that this phrase be really comprehended, for it stresses the process aspect of identity rather than its thingness. This also implies that human beings, as long as they are alive, are always in process of identifying.

To illustrate the verbing nature of identity with analogy, one could think in terms of the blood circulation system. To speak of its structure is to speak of the heart, blood, blood cells, blood vessels, and the other elements of which the system is constructed. To speak of its function, however, is to describe what actually happens in the system,

how the blood flows, how the heart pumps, etc. One of Harvey's most pressing problems in attempting to understand this system was in discovering "how systole or diastole came about . . . where constriction and dilation occurred".[18] Harvey was struggling with comprehending the blood circulation system as a unified process. The blood 'circulates', the heart 'pumps', and the vessels 'contract and dilate'. In the same way, the concept of identity should be envisioned as a developmental process, a dynamic movement, and not merely a structure at a particular moment of time.

The idea of process is rather simple, but one which the molding tradition of modern thought mitigates against. A more contemporary analogy is that of electricity. When one speaks of current, resistance, and voltage, one is speaking of various forces, and their measurement, over a period of time in a certain spatial configuration. Electricity is not understood as a thing, but rather as one way in which atoms interact with each other, including the various consequences of those interactions. To attempt to understand electricity as a thing, as something which can be held, or weighed, is to miscomprehend its nature.

There is more to understanding identity, however, than its nature as process. Ludwig von Bertalanffy used the term 'open system' in General System Theory (1968) as a means of understanding systems which both initiate their own growth

(living systems) as well as exchanging energy with other systems. To use the blood circulation system once again as an analogy, another of William Harvey's main difficulties was in establishing the dimensions of that system, and in differentiating it from the respiratory system.[19] Once having done that, it has since been necessary to perceive the interrelations between the two systems, for the blood circulation system and the respiratory system are not mutually exclusive, but rather, interdependent. Since energy in various forms passes between these two systems, it could be said that they are open systems in regards to one another. The blood circulation system uses the oxygen of the respiratory system which, in turn, inhales and exhales gases outside the body itself. In his book, von Bertalanffy makes a case for an open-system theory in all branches of science and social science. This is necessary because systems draw energy from without, and also put forth energy outside themselves, connecting with systems beyond their own delineated structural compass.

Because open systems are not self-contained, but interconnected, they cannot be understood 'in vacuo'. As simple as this statement sounds, specialized technological man has a hard time coming to terms with the implications of open systems. Modern man continues to treat phenomena, institutions, and branches of knowledge, as though they are

really separate and inviolable entities. He has been trained to see the separateness of things, rather than their unity.

The open systems approach is beginning to be taken seriously in some social activities and branches of knowledge. In ecology, for instance, in a book edited by Meadows, et al., Limits To Growth (1972), five environmental systems were studied with regards to their interlocking natures and exponential factors of growth. These systems were: population, resources, food, pollution, and industry. Curious interrelations were found to exist. Increased food production, for instance, normally considered an unquestionable social good, would mean increased population, resulting in greater industrialization, an increase in the rate of depletion of natural resources, and still more pollution of the environment. An open systems approach here shows the non-expected contingencies of a taken for granted social ideal, that of higher food production. It also becomes apparent that the total ecological system must be dealt with, not merely subordinate parts, if we are to avert the disasters predicted in Limits To Growth. In order to save our planet from self-destruction, the people of the industrialized West, in particular, must shift their thinking towards an open systems approach about their environment. Only in this way would people come to understand the effects of a particular economic or political system, for instance, in its long-range connection

to the physical environment of the planet. But such an open systems view of the outside environment would require a similar change in the inside, or psychological, environment. One of the tasks of this work is to take a look at the psychological factors which permit an open system's view of one's own self.[20]

In determining what factors continue to prevent people from conceptualizing in relational rather than separational terms, both the inside (the psychological), and the outside (the social), dimensions must be considered. Regarding the social factors, in an economic system which is primarily capitalistic, it behooves the profit oriented industrialist to keep privy any information he has access to about the destructive and obscure side effects of whatever product he may be manufacturing and marketing. As a specific instance, it would not be to his benefit to publicize the detrimental effects of oil exploration and production on pollution and food supply, if it were indeed his business to sell oil. It would be to his advantage to disseminate only information concerning the vital short-term need for discovering oil deposits in greater abundance. In a world gone mad with economic development and political power very few governments really wish to undertake the hazardous study of the effects of exploration and production on long-range development. It is to the advantage of various vested interests, both

business and government, that a real understanding of an open systems approach to life does not become widespread in the population. Whereas the Renaissance man, unless he is working for those vested interests - a paradox in itself - is a potential threat, the specialized man, the one who cannot conceive of the breadth of his own acts, can be used and manipulated by profit-makers and power-mongers.

Von Bertalanffy included in his book a chapter entitled "General System Theory in Psychology and Psychiatry". The two most significant ideas, for our purposes, were: 1) That the human organism is itself active, and that this is more primary to the organism than its stimulus-bound nature.[21] 2) That the boundaries of man's ego are dynamic, not fixed.[22] The first statement implies that the study of the living human organism must encompass the possibility of man's potential growth and change, although the emergent form of this change is unpredictable. Most studies dealing with developmental psychology have been concerned with children or adolescents, for their growth patterns tend to be far more predictable than those of adults, and consequently more amenable to the construction of a systematic science. The second reason for the lack of concentration on adult development is that psychologists themselves have not really believed that adults can change appreciably. The Freudian influence, with its emphasis on childhood sexuality, and its neurotic

re-creation in the adult, has been a major influence on this kind of thinking.[23] But the kind of thinking which maintains that nothing major can happen to an adult, developmentally speaking, fits in well with the bourgeois lifestyle of academic and clinical psychologists and psychiatrists, where the emphasis has been to fit into one's niche and then sticking to that niche thereafter.

Whatever the case, it has only been within the last twenty years or so that third-force psychologists such as Erikson, Frankl, Maslow, Dabrowski, and Rogers, have begun to emerge as major factors in formal psychology. They have attempted to deal with the adult as a living, viable, and potentially growing organism. Certain ones, however, such as Rogers and Maslow, although gaining great popularity, base their developmental patterns on the stiff achievement oriented middle and upper-class lifestyles so prevalent in the pre-1970's. They whisper, but do not speak, to the revolutionaries of our times.[24]

Psychedelic drugs, leftwing politics, and hard rock music, heralded the advent of droves of people who began to experience, firsthand, personal and drastic changes in their exhibited lifestyles. Traumatic events signalled the change from a traditional pattern of living to a dropout period and then to an alternative lifestyle. People found that they did not wish to be prisoners of their own childhood, but how

to go about breaking these bonds was another matter. It was to these people that such unconventional psychiatrists as Ronald Laing spoke; it was these people who found, and are finding, wisdom in the documents, systems, and lifestyles, of such teachers as Carlos Castaneda and Oscar Ichazo.[25] Not only do they speak of genuine change in adult developmental patterns, but they teach methods of control and intention in confronting the habits and indoctrinations of the past. And once having succeeded in comprehending one's personal past history, in understanding one's personality, the human being becomes free to contact his own identity. Identity here is used differently than by Erikson. It is not a thing, but a state of being, a process, and spiritual in nature. It subsumes the ego, that tip of consciousness riding like a drunken swimmer over swift and choppy seas. The human being, active organism that he is and meant to be, becomes more intentional about his own actions.

The second idea noted from von Bertalanffy is concerned with a kind of spatial openness. In terms of identity, this means that the human being's boundaries are not limited by his or her body. Some people do not feel that their persons terminate with their own bodies, but extend beyond those boundaries in to the surrounding environment, with which they are in constant touch anyhow, into other people, the natural world, or even into the cosmos, if we can accept the accounts

of mystics. Pascal wrote:

> Our soul is cast into a body, where it finds number, time, dimension. Thereupon it reasons, and calls this nature, necessity, and can believe nothing else.
>
> Unity joined to infinity adds nothing to it, no more than one foot to an infinite measure. The finite is annihilated in the presence of the infinite, and becomes a pure nothing. So our spirit before God . . . [26]

Taught, however, to be competitive, and therefore alienated from other people, the whole aura of industrialized society mitigates against the understanding of the simple idea of the unity of things. Civilized man has learned to think in terms of separation, not unification.[27] In an essay by Eldridge Cleaver, "The White Race and Its Heroes",[28] it was shown that young white radicals had come to realize that black revolution meant not only liberation for blacks, but for whites as well. The blacks had exposed the oppressors of them both. Kenneth Patchen put this dramatically in a poem entitled "Nice Day for a Lynching":

> But I know that one of my hands
> Is black, and one is white. I know that
> One part of me is being strangled,
> While another part horribly laughs.
>
> Until it changes,
> I shall be forever killing; and be killed.[29]

The idea of spatial openness, that the boundaries of man's ego are not fixed, has its social parallels demonstrated

by Eldridge Cleaver and others. It means very simply that human beings are related to one another, and that what happens to another individual, group, or nation, has its effects (and in today's world of quick communication and movement these effects are almost immediate) on other individuals, groups, and nations. The psychological dimension of personality expands into identity, the awareness of the relationship of all organic and inorganic life. This is how the phrase 'The Energies are One!' is meant to be understood.

An excellent description of the idea of unity was given to me by an acquaintance who had lived on several communes. I asked him to define the meaning of commune. He paused, and then said: "It's like all of us were and are part of this huge animal, the legs, back, tail, heart, and lungs. We don't have to be living in the same geographic space to experience the commune anymore. We are one, and yet we are individual." The study of personality in both its individual and cultural aspects is the study of how we, human beings, are unique. The study of identity, however, is the coming to awareness of how we are alike, how we are related, much like the people of my friend's commune. In this way it becomes perfectly evident why it is not only possible but logically provident to pray for our enemies. We pray for our enemies not out of some impossible ideal of Christian

unselfishness, but for the most selfish of all reasons, for ourselves. If our enemy gains strength and understanding, he will want the same for us, for we are, at the very deepest of levels, interconnected and in contact. Because we are related, if he fails, so do we; if we fail, so does he. It is towards just these relational aspects of man and nature that many thinkers are turning. Once considered to be religous concerns only, experimental scientists are now investigating these socalled occult matters in increasing numbers.[30]

Linguistically, the term open system implies a state of being without boundaries. Laing suggests that this is the actual state of affairs of schizophrenics. Speaking of one patient, Laing wrote: "All her life seemed to be contemporaneous. The absence of a total experience of her being as a whole meant that she lacked the unified experience on which to base a clear idea of the 'boundary' of her being."[31] On the other hand, the absence of boundaries and the merging with the infinite is a state of being often reported by people who have had mystical experiences.[32] Often the mystic and the psychotic are confounded, and confound themselves, for both are open system people. Psychologists cannot always differentiate between the two anyhow, for in profound ways they are alike. One of the most remarkable of all studies of insanity and mysticism can be found in

Doystoyevski's portrayal of Prince Myshkin in The Idiot. For the Prince, his epileptic and near schizophrenic condition seemed a necessary ingredient to his other-worldly mysticism.

A person with an open system personality implies either that such a person has little or no definition, something not crystallized, something so fluid that it is or can become anything, unfettered and unshaped by the past, a kind of pre-egoless state, or, that the person in question has gone beyond his own individual ego. Going beyond has been described variously as a state of dissolution of the ego, or as a state in which the ego is so enlarged as to include everything. Whatever the case, dualism in man's nature, the self and the other, disappears.[33] Man's narrow view of himself becomes enormously enlarged as he becomes unstuck and unglued from his own emotions and personal history. He no longer experiences himself as one thing only, but rather as the medium through which experiences pass.

The term 'open', while allowing for the possibility of emergence and growth, also allows for personal past history as a shaping factor in a person's present lifestyle. It accounts for both what emerges, or at least the possibility of something new emerging, as well as for where the person has emerged from, what he or she has emerged out of. Because the past is an active feature in shaping the present

personality, this does not mean that there is a cause and effect relationship which can be discovered or established between the past and the future.

What we seem to be heading towards in terms of personality and identity is greater and greater openness. Personal history, although a real shaping factor in unique personality vectors, becomes subsumed by a recognition of one's identity as part of a universal system. The danger herein is twofold: One, that the uniqueness of personality in both its individual and cultural aspects will be obliterated or dismissed as insignificant in comparison to the universal aspects of identity. To do this would be to treat oneself or others without respect for the uniqueness of the self. This would be tantamount to saying, "We are all the same", a demeaning statement at best, for only the identity factors are recognized here, and not the personality ones. This is much like Plato's problem of the One and the Many; the paradox of the human being is that in some ways he is like all human beings, a member of the class 'human being', and yet, as an individual, different than all other human beings in important ways. A theory of personality and identity should be just that, a recognition of both uniqueness and sameness.

The second danger is in the diverting of people's attention from social issues in order that they should

concentrate on personal awareness only. Many popular teachers, gurus, and guides, while drawing attention to the need for establishing awareness of man's universal identity within the cosmic structure, allow for an escape from the real social problems such as poverty, class injustice, and overpopulation, that we are constantly faced with on this planet. Too often methods and theories of personal growth become the sanctuary of a priveleged class only. More to the point, what is needed is a psychology of personal growth which will correspond to the exigencies of social action. Personal growth without social action allows power to remain in the hands of the corrupt, just as social action without self-awareness results in new forms of degeneracy.

In the present study, through the use of a case study method, I have attempted to interpret life histories within a framework that recognizes the unique aspects of personality as well as the individual in relation to his universal identity. In the social realm there remains a cogent need for the development of such a psychological theory in order to better cope with the individuals engaged in the new alternative lifestyles which have blossomed so suddenly during the past decade and a half. A more comprehensive psychology of personal development for a new age is a key to the understanding of emerging social phenomena. In the same sense, the traditional, if somewhat vague notions of normality

and abnormality, must be reconstructed. A new developmental psychology can give more credence to those people, already engaged in alternative living patterns, who have otherwise been considered abnormal because of their non-traditional behaviour and modes of thinking. At present such people are put on the defensive by our social and educational systems, and these people, in turn, feel offended. A new psychology, created on a firm theoretical background, can then be in a position to challenge the old thought forms. But this is not just a question of theories challenging theories; Titans battling each other in the sky far beyond the interest and ken of human beings down below -- it can also offer a real and personal challenge to those people, heretofore considered normal and well-adjusted, who have been engaging in the traditional achievement oriented type of lifestyle for so long, and in whose hands the girders of social power have continued to be welded.

References and Comments

1) Cavafy, page 36, Ithaca.

2) Pierre Valieres' book, translated from the French as White Niggers of America, is one of the best documents of this period in Quebec's history as seen from the inside by one of the most active exponents of the new liberational movement.

3) For an interesting insider's view of Beatnik life read Lawrence Lipton's book, The Holy Barbarians.

4) Theodore Roszak's book, The Making of a Counter-Culture, is a highly intelligent examination of the social forces which went into the creation of the Hippie lifestyle.

5) Szasz (1963), "Commitment of the Mentally Ill", Chapter 4.

6) Oran, page 21. He does not state how he arrived at his statistics nor his prediction, but the important idea here is that such feelings of malaise are in the air and are picked up in rather popular journals.

7) Friedrich, page 21. It is questionable how representative the samples of the Manhattan study really are, nor is there any certainty that New York City is particularly representative of the rest of the U.S.A., but it should once again be noted that feelings that much of the American population, at least, is going insane.

8) Szasz (1963), page 15.

9) Erikson (1950), "Eight Stages of Man", Chapter VII.

10) Erikson (1950), page 228.

11) Erikson is an uneven and unpredictable writer. The concept of identity in its 'thingness' aspect can be shown in his book, Identity, Youth, and Crisis (1968), "The Life Cycle: Epigenesis of Identity", Chapter III, as well as in Childhood and Society (1950), "Eight Stages of Man", Chapter VII. On the other hand, Young Man Luther (1958), has a very different quality about it, a more dynamic view of the identity process.

12) McClelland, "Achieving Societies in the Modern World", Chapter 3.

13) Erikson (1950), "Identity vs. Role Diffusion", pages 227-229.

14) Erikson (1950), page 228.

15) Erikson (1958), "Faith and Wrath", Chapter 7.

16) White, Chapters I and IV.

17) The Principle of Complementarity in physics in terms of the acceptance of both the wave theory of light and the particle theory has been known since before the turn of the century. See Eddington, Chapters IX and X, for a non-technical discussion of the usefulness of accepting these seemingly contradictory ways of thinking.

18) Harvey, page 23.

19) Harvey, "Introduction".

20) For a psychological perspective read Noel McInnis' article.

21) Von Bertalanffy (1968), pages 208-210.

22) Von Bertalanffy (1968), page 215.

23) The notable exception to the early psycho-analytically oriented thought style is Carl Jung and his work on Individuation, the man going through the process of reflection in order to discover his real Self. This process did not begin, if it took place at all, according to Jung, until middle-age. Two essays in Individuation can be found in Volume 9, Part I, of his Collected Works: A Study of the Process of Individuation, and Conscious, Unconscious, and Individuation.

24) See Time Magazine, page 43, for a report entitled "New Light on Adult Life Cycles" in which several psychologists are referred to who have been interested in graphing the entire life cycle of man. Their work, it seems, like Maslow's, seems to fall into the category

of a normal developmental system for white middle and upper-class adults.

25) Many individual accounts of dramatic changes in adults through the use of psychedelic drugs have been reported, including the personal accounts of Baba Ram Dass (formerly Richard Alpert), Timothy Leary, and Carlos Castaneda. One of the most fascinating accounts of an LSD trip that I have ever read is written by John Lilly.

26) Pascal, #233, page 65.

27) See Lao-Tzu, Chuang-Tzu, and Suzuki, for expressions of eastern modes of thought on the subject of universal identity.

28) Cleaver, pages 65-83.

29) Patchen, page 52. This poem was first published in 1939. Patchen became a favorite of the Beatnik generation, with whom he was in tune, although he had already written most of his best poetry before the late fifties, when the Beatniks first appeared.

30) See Ferguson, The Brain Revolution, for a number of reports of scientific experiments to do with altered states of consciousness, unorthodox healing, and parapsychology.

31) Laing (1969), The Divided Self, page 197.

32) See William James' Varieties of Religious Experiences, on "Saintliness", Lectures XI, XII, and XIII, for various personal accounts of this feeling of merging, or withering away, of boundaries.

33) Watts, "Zen and the Problem of Control", Chapter 3.

CHAPTER II

Relativity and Uncertainty

(A discussion of the problem of metholodology)

The history of a research project is often as interesting as the outcome of the research itself, and yet, unfortunately, the interested student rarely gets the opportunity to learn this story in detail. But in this Chapter I propose not only to state the conceptual basis upon which my own research has been founded, but also something about the process by which I arrived at my conclusions. This necessitates writing in the first person, for the theoretical struggles which I have grappled with also mirror personal struggles. During the past year and a half of engagement with the problems of personality, identity, and alternative lifestyles, I have changed perspective continuously, and each of the drafts of this work expresses those changes. Were the reader to undertake the study of these drafts he would note the correlation between the individual perspective of the researcher and the theoretical conceptions which are created. Better than any theory, the actual expressions of this research in its various drafts are its own best example of the processional nature of personality and identity.

In the beginning I assumed that Erikson's model of identity was the most up to date expression which we, in academic psychology, had access to. I felt the best I could do was test his developmental model against a random population of adults. A chance remark by an acquaintance, plus test interviews, showed me that in no way were Erikson's rather static definitions of identity - with particular reference to career and sex roles - adequate for a population which included so many people who lived alternative life-styles. Career roles were changing so fast for so many people that one would be forced to submit that, according to Erikson, these people had no identity. The same went for sex roles. And yet these people felt they were somebody, that they were partaking in the process of identifying. I took a look at myself as a model and realized that I too had known all along that identity was a process, not something to be achieved. Had I not rebelled for years, living as a vagabond and street person, in order not to be put into a box, slotted and trapped by a conception of myself which would not permit me to change in dramatic ways? What I had done then was take on a thought-form which was readily available, and therefore seductive, rather than doing the necessary mental digging to create a theory more suitable to the run of the facts as I really knew them to be. Although

I instinctively knew better, I was taking on an outmoded form of thinking. Nonetheless, Erikson gave me, and psychology, a much needed framework which can be kicked against and departed from.

The second major change came about through the critical efforts of several friends. Formerly, I had not distinguished adequately enough between personality and identity. Although my work on personality was heading toward an open conception of the individual, it still did not pursue man in his relation to the cosmos. I had limited myself, paradoxically, because I myself feared that kind of openness. Still, I am a hard headed individual who does not take to criticism kindly, even when I ask for it, and it wasn't until I began to come into awareness of my own relation with a universal consciousness did these criticisms take on more significance. This awareness was preceded by dramatic and traumatic events in my own life which I was forced to respond to. No theory of personality can be sufficient unless it comprehends man's interconnectedness with the whole natural world.

Right at the beginning of this project I recognized that my method of research would be at great variance with what is usually employed at most universities in the social sciences in North America. Methods of research almost always used, as a tool, some fairly tight psychometric

technique. Usually this involved using statistics as a means of showing relationships between various types of data. I had to ask myself several important epistemological and methodological questions: first, in what sense are the relationships found between the data meaningful; and second, can a meaningful research program be created which does not fit data under neat predetermined categories which thereby destroys the unique character of this information.

In reply to the first of my quandries, it was already evident to me that the hardline behaviorist approach, in the Watsonian tradition, could not cope with firsthand accounts of emotions and beliefs. And yet, if I couldn't go to the subjects for an understanding of their own subjective feelings about themselves, where could I go? On the other hand, the phenomenological method of William James, as employed in Varieties of Religious Experiences, allowed him to accept, as meaningful, the experiences of mystics and mystical experiences of common men, although this in no way implied that he himself ever had any such experiences. One way of understanding how an individual experiences himself is by asking him. The attempt here was to understand, within context, the "connection between symbol and object".[1] In this case the object of inquiry would be the human being as he experiences his own life, the meaning which he himself

gives to it. The symbol is his behavior in all its manifestations, including language, actions, dreams, tone of voice, etc. The psychological problem is in understanding the nature of the connection between the human being in his subjective experience and in his observable or reportable behavior. Furthermore, if such a method could be formulated, would it be replicable? We shall return to the consideration of these questions.

The second question is one of fit. That is, in order to have a neat experiment, and one whose conclusions will be acceptable, the experimenter may give more weight to the method of research itself and his own predetermined theory (whatever that is) than to the run of the facts as they present themselves. With reference to this idea, Thomas Kuhn, writing about hard science, said:

> No part of the aim of normal science is to call forth new sorts of phenomena; indeed those that will not fit the box are often not seen at all. Nor do scientists normally aim to invent new theories, and they are often intolerant of those invented by others. Instead, normal-scientific research is directed to the articulation of those phenomena and theories that the paradigm already supplies.[2]

Strangely enough, according to Kuhn, it is the odd case, the odd pieces of data, the anomalies, which, when finally attended to, that often result in the birth of a new theory or scientific paradigm which supplants or subsumes

the old one.[3] There is a real tendency by people who use psychometric techniques to discard the odd case (the outliers) or else to make it fit a predetermined category, so that the resultant data seems to have lost its merit.

In my own research I wished to avoid both of the above-mentioned pitfalls. I learned that even a rough psychometric technique such as a questionnaire could never be a substitute for understanding the inherent meaning of experience as the individual himself experiences it. It seemed to me that the best way of getting at this information was through a case study method. The second pitfall, the one of fit, became increasingly evident from the beginning of the study onward. I resolved, nonetheless, to remain faithful, or as faithful as I knew how, to the actual data, no matter how 'messy' the method began to look.

My research began with a plan to choose subjects on the basis of six main questions: 1) Were you brought up in North America? 2) At what age, and under what conditions, did you first leave your parents' home? 3) Where have you lived since then, for how long, what were you doing, and for what purpose did you go there? 4) Have you learned any other languages besides English? 5) What skills, trades, or professions, have you learned which you could use, if necessary, in order to maintain yourself in our society? 6) What

interests have you pursued, any time since adolescence, out of sheer curiosity without reference to monetary gain, promotions, or grades, etc.?

Fifteen people were chosen for interviews, enough to get individual variation, but not so many that a study of this size couldn't handle. Question number one would have allowed me to select people from various cultures, although, as it turned out, only three out of the fifteen had been brought up in Europe, and the rest in the U.S.A. and Canada. The question about sex, also incorporated into the questionnaire, was to permit me to get a fairly even distribution of males and females; this was, in fact, the actual outcome.

As Erikson has so intelligently shown, developmental patterns differ markedly according to both cultural milieu and sex.[4] I did not want my study to be too culturally or sexually specific, although with a small number of subjects - fifteen - a sexual and cultural mix might not have a significant bearing on my observations anyway.

All the other questions, two through six, tried to get at two motivating factors in an individual's personal history: 'independence and curiosity'. It was originally felt that a person who experiences his own identity as an open process would have the wherewithall to function in our society, yet be independent enough so that the locus of control would

remain within. Such a person would have enough strings to his bow that he or she could not only function but be adaptable within society while remaining liberated from the oppressions of social impositions. It was also felt that an open person would be a curious one who experimented with the unknown out of delight for exploration. Such a person, I thought, would likely travel, learn other languages, engage in many varied experiences, and not be chiefly motivated by end results, especially of the material achievement kind.

In chapter three it will be shown that even the models of curiosity, and especially independence, are not good indices of the openness of an individual's personality.

It also became apparent, after doing two preliminary interviews (not used as part of the formal research data) that these questions, and the answers given to them, in the written short-answer form asked for, would tell me little of the kind of thing I wished to get at. In fact, answers given to these questions would prove downright deceiving if I were expecting that they would be indicative of the level of an individual's state of independence and curiosity. Inherent meaning, the meaning that an individual gives to his own actions and experiences, can neither be expressed nor interpreted from concise written answers to pertinent questions.[5] Meaning comes about, rather, through the

relationship of two people interacting in which the whole manifold context of that interaction is taken into account. One of the ways meaning may be comprehended is through the process of dialogue.

There are any number of highly creative and significant individuals whose answers to the questions asked on the questionnaire would have been extremely limited. This was a case of having to reflect on and get past my own personal history, for I had used myself as a criteria. The Hemingway-esque life I myself had experienced made me feel that that was the only criteria of openness which could be justifiable. Actually I was trying to justify my own past actions. And yet I knew all the time that other people whom I admired, and by any criteria of openness would have to be taken into consideration, had lived quite sedentary lives. J. R. Tolkien, creator of The Hobbit and Lord of the Rings, perhaps the greatest novel of the twentieth century, had been a professor of Anglo-Saxon at an English university most of his adult life. Jorge Luis Borges, the conservative Argentinian professor and librarian, had broken through the bounds of the short story into a literary genre all his own. I considered Federico Garcia Lorca, greatest of all modern Spanish poets, who, though he lived one year in the United States, never learned enough English to do more than ask

simple directions, and yet produced an extraordinary volume of poetry, Poet in New York, which was rooted in those experiences he had in America.[6] And there was the case of Carl Jung, Swiss psychiatrist and psychologist, who, even by his own reports in his autobiography Memories, Dreams Reflections, never did much on the outward plane. I concluded that the Hemingwayesque life was no certain criteria in judging how open a person has been in approaching his or her own life.

My experiences on the street also gave me evidence that it was possible to travel a great deal, learn languages, be in control of many functional skills, and still have a shockingly empty inner life. I had met other people (and had known this about myself) whose lives were repetitive routines, who recited the same old boring stories, hitchhiking from one city to another, and then back again. And it soon became apparent that the subjects I interviewed who had learned foreign languages, who travelled a great deal, and who were rather independent in terms of functional economic skills, were not thereby open to really new abstract or spiritual ideas, to the tunes of their own body, or to wholly different approaches to life and modes of being.

The problem of what it meant to have an open personality also presented itself. I considered the formal, academically acceptable literature already available to me. It was not

until much later that I became aware that to understand man in his spiritual relationship to the whole universe would necessitate the review of literature far afield from formal psychology.

Two psychologists whom I considered were Abraham Maslow and Carl Rogers. Maslow particularly did not suit my way of thinking, however, for he had always seemed like an apologist for the bourgeois morality. In his developmental system a person must fulfill various lower needs such as the physiological, safety, security, and belonging ones, in order to become a self-actualized individual.[7] He has become quite popular amongst the liberal faction of academics. I perceived that Maslow's system could be used as a justification for the bourgeois achievement oriented person to continue to amass wealth and status in order to fulfill those lower level needs, and yet to say, quite rightly according to Maslow, that this was a necessary preliminary to becoming self-actualized. In this sense I saw Maslow to be absolutely dangerous to revolutionary social action. Besides that, people who were on a spiritual trip, be it religious, artistic, communal, or otherwise, often did not satisfy lower level needs at all. The bohemian in the upper-level garret in Paris or New York was not a figment of the romantic imagination. Alienated and materially insecure,

his paintings might reveal the most rarified spirituality. The drop-outs of the fifties and sixties often dispensed with satisfaction of many of their socalled needs. The emerging lifestyles were often quite insecure when viewed from the standards of material goods, status, and belonging, etc.

I searched for a theory which would account for these drop-outs, these people who went through such cataclysmic changes, whose meaningful experiences were more likely to be of the nadir rather than the Maslowian peak type, who deliberately sought the unknown, whose identity was not absolutely related either to sex role or career, and who, much of the time, would flounder if asked the question, "What is your identity?" Was there a psychological model which would acknowledge their value to society (and mine as well), or at least acknowledge their presence as something other than a misfit variety, an abnormality.

Erik Erikson described Martin Luther as a person whose identity was not glued in at the 'normal' stage of development. His moratorium on identity allowed him to explore various lifestyles, and, therefore, to gain a broader perspective on life. The value of this 'horizontal' development was that it allowed Luther to acquire the potential to become a significant contributor to our civilization.

Along similar lines, Carl Jung introduced the notion of individuation, the exploration of the spirit taking place in exceptional individuals beginning in mid-life. According to Jung, their development should not be considered inferior because they have ceased to pay attention to society's norms and expectations, but on the contrary, such people must be counted as the very model of existential growth.[8]

The points of view of both men had to be taken into consideration. Nevertheless, Erikson's model was still too linearly oriented, whereas Jung did not deal adequately with the socio-cultural dimension. In Erikson's case, in writing about Luther, it seemed that at some point an identity had been reached, and somehow frozen. Once Luther made his major life's commitment the process of identifying itself seemed to cease. At this point there was, for Luther, no place to go but down, a reversion to childhood predilections, and this all in accordance with the psychoanalytic mode of thought.[9] What Erikson never explained was how a person could reach higher stages of development if the process of identifying itself, at some point, became congealed. There had to be some way to explain those rare individuals like Sigmund Freud who continued to make original contributions to the world of scholarship even into his eighties.[10] Freud's self-perception was constantly being challenged so

that he continued to dwell his lifelong on the problem of 'who he was'. To say that Freud, and those rare souls like him, were simply odd exceptions to the norm and so should be discounted would be to miss the possibility of studying the rarity in order to comprehend the potentialities of the human endeavor. It is the unique case, such as Freud's, which can be the stimulus for engendering a more complete theory of the whole process of development.

It was at this stage that the theory of positive disintegration of Kazimierz Dabrowski's became cogent for my purposes.[11] Here the developmental system has a kind of oscillating path upwards, in which growth and breakdown are understood as complements rather than adversaries. Growth is definitely not seen by Dabrowski as an upward linear progressive movement. Within the Dabrowskian model the bonds of personality must be broken, come unglued, before growth toward a higher stage can be reached. The accounts of Carlos Castaneda with his teacher Don Juan provide a perfect actual case of what Dabrowski has been writing about. Here the graduate student anthropologist became introduced to the way of sorcery and in the process developed a new way of dealing with the world, and, in a sense, became a new person. His conversion entailed a loosening of his bonds of self-perception, a loosening of his grip on

reality, so that at some point it could have been said that he was betwixt and between, and probably nowhere. In one strange episode he actually felt he was in dire fear of losing his soul.[12] Any genuine odyssey, such as Odysseus' twenty year voyage, or Jason's with his Argonauts in search of the Golden Fleece, entails the possibility of losing one's life and past self-image.[13] If it's safe, it's not an adventure. Real growth is not comfortable; it is not for the timid; and it cannot be experienced except with some loss of security.

This brought in the idea of suffering, and there was no psychologist who had written more penetratingly on the subject of pain than Viktor Frankl. He understood that man comes to know himself through suffering, and this only comes about when his ego dissolves, when he is stripped, psychically naked. Frankl dispenses with the notion that the self is a given which the human being merely has to discover within himself. Man, constrained though he is by external forces, creates his own destiny. What distinguishes man from animal is that only man can justify his own existence.[14] Those prisoners whom he knew in the concentration camp who were able to act with dignity, in spite, or because of, the indignities heaped on them, had the capacity to contact their own spiritual essence, and create something from

within that context. In this sense, man is an identity-creating creature.

And so it came to me, in the process of research, that emerging social forces in the western world were obliging psychologists to develop a theory of personality which defines the dynamics of development not only as an outcome of hereditary and environmental features, but also in terms of man as a spiritual and spiritual-seeking entity. It entails working out a theory which would comprehend both those people who have circumscribed themselves in a relatively closed and static way of being, as well as those who have actually lived a relatively open and dynamic life. Such a theory would have to explain the qualities which both limit and also stimulate openness.

In a limited sense, the problem of sampling could have been dispensed with. Of course there are age, sex, ethnic, and cultural variables which affect personality, but anybody who did agree to be interviewed, no matter where they ranged along a scale from closed to open, were fair samples to conduct research with. The reason was simple: Any human being who is alive is involved, in some way, in the process of development and growth, in the widest application of these two words. The question for the psychologist then becomes: What are the psychological characteristics of this

process of development. Although my own study has been confined to adults, it has since become apparent that it could have been expanded to include adolescents and children as well.

Data for my research has been drawn from three main sources: 1) The dialogues with subjects. 2) Relevant thinkers and scholars. 3) Biographies of historical personages.

The Interviewing Process

After filling out a questionnaire, all fifteen subjects took part in a two to three hour interview in the nature of a biographical case history. The subjects ranged in age from about twenty-four to sixty. Three of the subjects were born and brought up in Europe, seven in Canada, and five in the U.S.A. Amongst the seven women, two were presently married, one for the second time, and the other five had all been married and divorced. Only one of the women had no children. Of the eight men, five were presently married, one for the second time, and one of whom was not presently living with his wife. Two of the men had never been married, and one had been divorced two times. All but one had children, although three of them had never, or scarcely ever, lived with them.

Of the fifteen, only two had any real skill in speaking a second language, although three had mild skill. Although nearly all my subjects had travelled through North America, outside of the three brought up in Europe, only six had lived in a foreign country, five of them being Americans who had migrated to Canada.

One of my subjects had never been to a university, and, of the rest, eight had had graduate training. Six people had more than three main occupations which they could draw on to support themselves that required more than a modicum of skill.

It is apparent that my sample was lopsided in terms of formal education, divorce rate, and growing up in North America. How much difference this uneven sample makes is difficult to say. The most important factor, for my purposes, was to generate information in the area of research and describe what it is to be an 'opening person'. Future researchers can then at least have a quasi-systematic theory against which to test their own hypotheses. It is up to them to prove or refute my conclusions.

The only requirement I finally had in selecting subjects was that they were willing to take the time to dialogue with me, and allow that dialogue to be tape recorded. Of course they were promised confidentiality, although in the case of

ManWoman (a subject) I was permitted to use his name in citing reports of his interview.

Two of the people had already been quite good friends of mine before I had interviewed them, nine were acquaintances, and four had been previously unknown to me. In many cases, however, friendships were strengthened after the interviews took place. I would submit that a major cause of this was due to how close we became during the actual interview. In general, I would say that the less well known to me a person was, the longer it took to exchange significant information.

Interviews took place in the most conducive places available. Sometimes this was my own home, the subject's home, at a cafeteria in the University, or in a restaurant. Coffee, tea, or some other beverage, and food, were also generally available. My motive was to establish a natural atmosphere so that the subject would not feel as though he were being formally 'interviewed' and therefore defensive about what we were doing together. In one case, by the termination of the interview, both the subject and myself, although not drunk, felt quite 'breezy' due to the amount of beer we had imbibed together. It turned out that this interview was one of the most evocative and interesting of all.

After taping all the interviews during the original session, I listened to them again in private, jotting down the main points. All the transliterations of the tapes are still on file, although the original tapes have either been given to the subjects who wanted them or else destroyed. After making written transliterations of the tapes, I reread and studied my own notes in order to make abstractions and verifications. The difference between an actual interview, a tape, and a written document is quite important. In the original interview, on interacting with the subject, one can observe non-verbal cues. On tape, one can at least hear all the inflections and tones of a person's voice. On paper, of course, one can neither hear, nor see, the subject; one has only notes about it.

The matter of additional contact with subjects after the interviews were over is also interesting. I had to decide whether I would freeze my data to the particular moment of time in which the formal dialogues took place, or to include all other information which influenced me about any particular subject. I realized that I really couldn't pretend not to be influenced by data which came to me after taping, so I decided to include this information too, when relevant. I found that it was impossible for me not to compare what people had said about themselves earlier on

with how they acted subsequently. I may add that this forced me to become rather cynical about verbal self-reports, even those of supposedly reflective people.

Since the research method was quite contaminated anyway, I decided to live with it, and if I couldn't avoid the contamination, at least I could recognize it. I myself had changed during and after the course of interviewing, so that it could be said that I was a different person with each subject, and my own interpretations continued to take on different meanings, and still do, as I reflect upon them. What I had then was not one study, but fifteen studies of N equals one.

I had three levels of research goals which I desired to satisfy in this study. Originally, my most abstract goals were the following: 1) To generate information about the developmental phenomenon of extended moratorium on identity. 2) To define the area and describe the significant features of it. 3) To state the significance of the phenomenon. As has already been discussed in Chapter I, it became increasingly apparent that the term 'moratorium' as understood by Erikson, carried the connotation of 'time off from identifying'. In the course of my interviews my notion began to change, and I came to the understanding that if identity is a developmental process, then there is no such thing as real

'time off'. It became increasingly apparent that what I wanted to study were the dynamics of people with relatively open and closed systems, or relatively fluid and static states of being. This came about due to my observations that the concepts of open and closed, fluid and static, were a far more comprehensive way of dealing with the development of personality and identity than was moratorium. The three stated purposes mentioned above remained the same, only now changed within the newer perspective of process. In addition, a fourth objective was added: 4) To describe the psychological characteristics of people who experience their identity as an open process.

My intermediate level of goals were eight in number: 1) Concerning the upsurge of novel living styles, how do people who have taken such a developmental route feel about it? 2) What unusual strengths have people had who have developed this way in the face of possible social oppression? 3) What is the part played by significant others and/or peers in their lives? 4) What are the personal etiological (historical) factors contributing to the phenomenon of alternative development? 5) Have there been any particular stresses, novel or traditional, which people have experienced in the course of this developmental route? 6) Are people who take alternative developmental routes relatively more

'open' than other people, and if so., in what manner? 7) Are these phenomena deviancies any longer? 8) Is there a relationship between the increasing pluralism in living styles and a society in crisis?

In order to elicit information about the most abstract and intermediate levels of objectives, I had a set of seven a priori questions in mind, these being the most concrete level of research goals: 1) What is, or how do you conceive of, your own identity? -- who are you? 2) Do you have any regrets in your life? 3) Have there been any significant others in your life? 4) What were the nature of significant experiences or crises in your life? 5) What are your goals in life in the future? 6) How do you feel about death? 7) Have you been affected by the upheavals of the sixties in terms of the various new lifestyles emerging, including the non-medical use of drugs, leftwing politics, communal living, and religious cultism, etc.

It was my intention to keep the interviews rather fluid and non-directive. Although I had my own program of intentions and questions, I felt that if they were discussed by the subject without my overtly having to ask about them then the nature of their statements would be coming from a real need within themselves rather than my own need imposed upon them. One of the values of a non-directive interview is

that it allows the subject to discuss issues after his or her own fashion so that their statements are thereby enriched. Of course if the subject does not touch upon the questions I had in mind, or did not deal adequately enough with them, then I would make direct appeals on specific topics.

The second appealing factor about the non-directive interview technique was that by allowing subjects to express themselves quite freely there was the likelihood of their offering ideas not previously considered by me. An example of this is in my original conception of the need of a significant other, after Erikson's disquisition, as being indisputably important as a means of radically stimulating development. Although many subjects could not account for significant others in their upbringing, they could report significant events as catalystic turning points in their own growth. Because the subjects were allowed, and indeed, stimulated, to talk around a subject under discussion, and not just to answer yes or no, some of my original ideas were changed, dropped, or expanded.

The reader will discover that none of the interviews have been reproduced in an appendix. One of the reasons for this is that each subject had been promised confidentiality. I could have changed the names, of course, but even then

many of the people could have been recognized by acquaintances. Furthermore, a complete written rendition of all fifteen interviews would have been of little interest to all but the most exacting of readers. I could have summarized the interviews, but this method would not really have given the reader any insight into the nature of my own interpretive biases. If I had included the full transcript of just one interview, such as ManWoman's (who gave me permission) the reader might have gotten some flavour of how the interviews had proceeded. On the other hand, because the interviews were each so singular in nature, I was afraid that generalizations made on the basis of only one interview would have been mostly erroneous. As a result, I decided not to include an appendix.

Meta-Theoretical Implications

One of the most imposing problems for social scientists is to set up experimental situations which are "operationalizable" so that similar experiments can be replicated. One of the main roots of modern psychology stems from the experiments in psycho-physics of Wundt, Helmhotz, and others, who worked in the latter part of the nineteenth century. Since then, psychologists of an empirical bent -- and they have been dominant in North America -- have been

attempting to duplicate in psychology what was once the prevailing paradigm (Newtonian) of physics.[15] The problem as conceived by these psychologists is how to better objectify research methods with the understanding that with more objectivity the more psychology would approach a true science, especially physics. Therefore we see the promulgation of various statistical models in psychological research, and we note the huge influence of logical positivism on it.

One problem for such psychologists is their drawing a psychological model from an outmoded paradigm in physics. The paradigm change, from Newtonian to relativistic and quantum physics, took place in the early twentieth century. The importance of Einstein's Theory of Relativity to psychology is that it showed that the position, velocity, and direction, of the observer, must be taken into account when attempting to account for the body under observation.[16] Even the notion of biological time itself is dependent on the velocity at which an object or person is moving.

One of the most significant theories of quantum physics is demonstrated by Heisenberg's application of the Principle of Uncertainty. In this theory Heisenberg was able to show that if one were to observe atomic particles, and attempt to plot both the location and velocity of these particles, that the sensing medium itself would affect both the position and

speed of movement of the particle under observation. The more exactly one pins down the position, the less one is able to specify the velocity, and vice-versa. In effect, whereas the Einsteinian Principle says, in the case of astronomical bodies, that velocity and position is relative to the body being observed, the Heisenberg Principle says, in speaking at the atomic level, that the sensing medium affects the thing observed just at the moment of observation.[17] Trying to pin down both position and velocity of atomic particles is as though someone were trying to put his finger on a globule of mercury, the harder he presses the quicker it slips away. For this reason, atomic scientists do not work so much with one particle as with many, so that uncertainty factors decrease as probability factors increase.[18]

So far we have been speaking about physics, not psychology. Furthermore, we have been criticizing a physics which still holds for all normal bodies anywhere in size between a golf ball and a huge mountain, for all velocities up to many times the speed of sound, and for all distances less than the circumference of the earth. Within the above limits Newtonian physics makes excellent approximations. So, the reader might well ask if I am not stalking a straw dog. Afterall, human beings are neither gigantic intergalactic bodies nor sub-atomic particles; why all the fuss about the

possible inappropriateness of Newtonian physics? The answer, however, is two-fold, and presented by way of two pertinent questions: 1) Do the paradigms of physics hold in the field of psychology? 2) Even if they do hold, isn't the classical Newtonian model sufficient for human beings?

Let us deal immediately with question number two. Any research dealing with the relationship between two or more human beings involves, in terms of a strict experimental design, a certain amount of 'contamination'. Results will vary because of the particular environment in which the test is taking place, the specific mood of the subject at the time of testing, and the resulting combination or unique configuation of personalities involved, the tester and the testee. In other words, testing is difficult because many variables cannot be held constant.[19] Nevertheless, experimenters attempt to hold variables as constant as possible, and this has resulted in rather sophisticated experimental designs such as pretest and posttest examinations, double-blind experiments, and even testing with rats and other animals where, supposedly, there are no unique personality characteristics to get in the way.[20] All of these supportive measures are created in order to maximize objectivity so as to negate the effects of the particular human and environmental encounter taking place in the experiment from which data is derived.

However, if psychology is to be a discipline for the study of the interaction between people over a given period of time, then it must be recognized that any particular encounter is expression of a number of different variables. To even believe that there could be a 'neutral' or 'objective' encounter is ridiculous. There are various types of encounters, each in some way unique! In the case of an interview, which is a kind of encounter, a good interviewer need not act like a blank slate. Oftentimes what is needed is an interviewer who will, through the force of his personal charisma, pull out something from the subject which may have even been previously hidden to the subject himself. In that case, it could be assumed that a second interviewer, equally proficient, would very likely obtain different information. The question comes down to understanding what factors are being held constant, or nearly constant, and which are not.

Suppose we were to hypothesize that the original interviewer would get less subjective results if he were to split his interview up and do two of them about three months apart. This might have the advantage of evening out the specific mood factors which both the subject and interviewer bring to an interview. On the other hand, it must be recognized that most likely both the subject and interviewer

will have changed during those three months. They are not the same people as they were during the first interview. In fact, part of that change might be due to the original interview itself. By generating enough interviews so that the mood factor is held constant we get a change in the overall personality profile of the two people engaged in the encounters.

When treating human beings, it should not be taken for granted that everything can be held static. Whereas a biologist can be pretty sure that the redwood tree which he studies will remain pretty much the same from year to year, short of natural disaster, and the astronomer can feel much the same about a planet such as Mars when he studies its movements, the human being, even the adult, changes far more rapidly. The psychologist cannot assume that the person he investigates is the same from month to month, or even week to week. Actually, the process of dialoging during the interview changes the subject, as well as the interviewer, even at the moment when the interview is taking place. This is an application of the Heisenberg Principle of Uncertainty. This change can be so rapid that what the interviewer is getting, in some sense, is yesterday's information!

Interpreting the data of the formal interview is a little like attempting to pin down velocity and position of an atomic particle; it can only be understood in terms of

limits of probability. One way of getting around this situation would have been to enlarge this study enormously so that interpretive biases would have cancelled each other out. This is akin to the physicist generating information about a huge number of atoms in order to get a probability factor about the path and velocity of a single atom. Whereas physicists can assume that one atom is identical to another, and so it makes no difference which atom, or group of atoms, he is studying, the psychologist would be mistaken to make the same assumption about human beings. Nevertheless, psychologists often make this assumption because many base their concept of an ideal social science on a model of hard science -- physics. But such a model does not account for the uniqueness of the individual. We are not atoms! Statements which attempt to describe the universal behavior and inner experience of human beings must, of necessity, be somewhat fuzzy, and not 'clean' as are the phenomena studied in physics or chemistry.

One of the main objectives of this study has been to generate information about a rather unexplored area in psychology. Once having defined the area, other research is invited which may supersede or comprehend the conclusions reached here. But the pioneering work of defining the area, even if the sample population is small and not particularly representative of the total population of industrialized

western Europe and North America, is itself a necessary first step. The conclusions I come up with must be understood in this light, and held as tentative until more research and theory and actual experience comes to pass. Actually it is a healthy scientific approach to hold, as tentative, all theories which purport, in some way, to be a proof. Eventually all theories are comprehended within a more advanced scientific paradigm, such as how Newtonian physics is comprehended by the Einsteinian model.

All subjects went through a similar experience of having a life-history interview tape recorded, lasting two to three hours. Of course the personal experience for each individual was different, and the order and sequence of discussion, as well as its flavour, were never identical. In order to elicit as much significant information as possible, I found it more suitable to 'play it by ear' rather than having a predetermined procedure to follow.

Although the first, second, and third order objectives remained pretty much the same throughout the whole study (with some change, as mentioned, from the moratorium to the openness concept) my own interpretation of the data continued to change according to my changing perspectives. There was nothing 'frozen' about this research, and were I to redraft this study once more, no doubt my interpretation of the available data would change considerably once again.

Nevertheless, closure remains necessary. This is the human condition, that there is no real static in a world in which time is understood as sequential. Human beings impose a static form on an ever-changing and developing pattern, and falsely call that reality. A psychology which does not take cognizance of the new paradigm in physics is, to state it simply, backwards.

This moves us to the second question posed earlier concerning the appropriateness of a physical model in psychology. It might be asked, in view of the apparent 'messiness' of the interview method, why I did not stick to a more normal questionnaire type study. There are two reasons: 1) A questionnaire would be more helpful once the psychological area itself has been defined in order to test certain propositions against it. 2) The metaphor of the scientific objectivity of physics does not hold for all areas of psychology. Reason number one asserts simply that answers on questionnaires serve little value until the answers themselves can be tested in the light of a theory. The theory itself must precede the test. In a new area, such as this one, in which personality and identity is understood as a process, some of the most elementary psychic mechanisms of development have yet to be delineated. Only after this work has been done will a questionnaire, or some

similar measuring device, be of value in testing various propositions against each other. We have to know what is meant by 'opening', for instance, before we can test its behavioral correlates.[21]

Reason number two propounds the question of whether meaning, understood as that which is experienced interiorly by the subject himself, can ever be gotten at except by understanding the entire context in which the person is embedded. The questionnaire which I used only gave negative results -- it proved it was not the behavior itself, that which could be observed by an outsider, but the experience of the act which the individual intends, or gives to it, that constitutes meaning.[22] In this sense the psychologist must be an artist as well as a scientist.[23]

Since psychology is one of the social sciences, it is not far fetched to state that it is a branch of knowledge, like other social sciences, lying somewhere between the hard sciences on the one hand, and the arts, on the other. This view is likely to be scorned in academic circles in North America. At any rate, the interviewer, in order to understand the interior experiences of the subject, is forced, after all his hard data is in hand, to take a magic leap inside that person's mind and infer meaning. The psychologist is limited by two factors: one, the amount and quality of hard data, and two, the extent of his own insight.

It is assumed that we can study the inorganic world as though the objects and forces studied do not give meaning to themselves. When objects and forces are studied with a view in mind of comprehending internal meanings then this is called occultism. Even if this holds true in the inorganic or plant world (and there is recent scientific evidence that it does not[24]) to carry it over to the human world would be an abrogation of our own humaneness. Because human beings are symbolizing creatures,[25] this must be reflected in the systems of psychology which we create about ourselves. Therefore I found it a prerequisite in this study to use an interview method, non-directive in style, in as much depth as I was capable.

Given that the model of Newtonian physics would not suit this psychological study, nor would even that of modern physics be completely apt, what is left? In a sense, nothing. That is, be forewarned that one's personal biases will affect the study at every level, and attempt to become aware of one's biases as much as possible. Even the 'facts' garnered as 'raw data' are not arbitrary, but brought out due to the particular constellation of personalities of the subject and the interviewer.[26]

In a sense we have something analogous to Heisenberg's Principle of Uncertainty, wherein the more precisely the position of a particle is situated, the less one knows about

its velocity, and vice-versa. In the case of psychology, the more controls one puts on an empirical study involving human beings, and the more precisely definable the researcher's set of methodological procedures, the less can the researcher know about how his subject experiences meaning. But on the other hand, the more the researcher comes to grips with the problem of inner meaning, the less controlled, and therefore the less replicable, will be the study.[27]

References and Comments

1) See Cassirer, "From Animal Reactions to Human Responses", Chapter III, for a discussion of the development of the symbolizing function in man.

2) Kuhn, page 24.

3) Kuhn, page 5.

4) Erikson, 1950, "Childhood in Two American Indian Tribes", Part Two.

5) This is where Shostrum's Personal Orientation Inventory for openness and Rokeach's Dogmatism Scale fall down, for there is no way in which these quesionnaires can get at intended meaning. Furthermore, they measure, at best, intellectual openness, and this may have no corollary in the behavioral and sensory realms at all. In fact, such questionnaires could be absolutely deceiving. Other studies the reader might look at are Adorno's California F Scale for authoritarianism and the Gough-Sanford Rigidity Scale (now labelled as a flexibility scale in the California Psychological Inventory). These scales partake of the same inadequacies, however, as the ones mentioned above.

6) Garcia Lorca (1955), Introduction (by Angel del Rio).

7) See Maslow, "Notes on Being Psychology", Chapter 9, on the nature of B-Needs, B-Values, and B-Cognition. Also Rogers on Values.

8) See Jung et al, "The Process of Individuation" by Maria-Louise von Franz, especially the section entitled 'The Social Aspect of the Self', pages 236-254.

9) See Freud (1910), for a masterful analysis of the early life of Leonardo da Vinci, and his recapitulation of childhood traumas in adulthood.

10) The Standard Edition of Freud's work in psychology alone comprehends twenty-three volumes of studies written between 1886 and 1938.

11) See Dabrowski, especially "The Theory of Positive Disintegration", Chapter I.

12) Castaneda (1971), Chapter 11.

13) Read John Gardner's brilliant narrative poem, Jason and Media, for a modern interpretation of this voyage and the character of the adventurer Jason.

14) Frankl (1965), page 21: It is reserved for man alone to find his very existence questionable, to experience the whole dubiousness of being. More than such faculties as power of speech, conceptual thinking, or walking erect, this factor of doubting the significance of his own existence is what sets man apart from animal.

15) Read Matson for a thorough-going understanding of the history of physics and the application of the metaphor of physics to psychology.

16) Eddington, "Relativity", Chapter II.

17) Eddington, "The New Quantum Theory", Chapter X.

18) Eddington, page 300.

19) Read Campbell and Stanley's Experimental and Quasi-Experimental Designs for Research, a book currently in high favor in research design.

20) Interestingly enough, Pavlov came to the conclusion that there were four basic personality types in dogs, corresponding to the ancient classification of the human temperaments: melancholic, choleric, phlegmatic, and sanguine. This statement and study can be found in his essay "Theory of Types", originally published in 1935 as "General Types of Animal and Human Higher Nervous Activity".

21) It would be interesting to consider whether the coining of a word, or phrase, such as 'opening person', actually creates the phenomenon which it is supposed to define.

22) The use of the term 'intended' is deliberate and meant in the sense in which Husserl and succeeding phenomenologists have used it.

23) See Hebb, page 74, for a discussion of why psychology is a science, not an art, and must not be classified as such. I totally disagree, however, with his point of view.

24) Read Tompkins and Bird, "Love Among the Cabbages", for interesting research into how plants communicate to human beings, and what we communicate to them.

25) Cassirer, page 33: In short, we may say that the animal possesses a practical imagination and intelligence whereas man alone has developed a new form: a 'symbolic imagination and intelligence'. Also see Schmidt, "Man as Animal Symbolicum", Chapter 4, and "The Child as Animal Educandum", Chapter 2.

26) Facts are really a different level of abstraction than the interpretation of a particular or general event. Water, for instance, is a fact to the thirsty man who finds and drinks some, but it is also the interpretation of the event of what happens when hydrogen and oxygen are mixed in a certain proportion under certain conditions.

27) Here the following algebraic diagram could be invoked:

Position : Velocity

as

Control : Meaning

CHAPTER III

A Matter of Psychic Balance

(Interpretations of the concept of openness)

As I began to get a perspective on the dialogues, the notion of psychic balance started to unfold. Whenever a person's psychological system became too closed, then the individual was like a man breathing stale air in a room without vents, and he grew sick. On the other hand, the individual who jumped so rapidly that he didn't give himself time to consolidate his ego at a previous level of development was like an acrobat swinging through free space without the skills to keep from falling. This second kind of growth imbalance, of ungroundedness, seemed to be a more modern phenomenon than the first. The idea of possible novel disorders originally came to mind through a curious statement of John Mitchell's:

> In its most elementary form, the issue is this: the tendency toward rejection of social norms has relieved modern man of several burdens and disorders. At the same time, however, this tendency has crippled him with new and novel disorders for which the individual as well as contemporary psychology are singularly unprepared.[1]

Societies have always been unprepared to deal with those individuals who reject social norms. Such people are locked up in prisons, mental asylums, and ghettoed in bohemias. Even the genius, although his accomplishments

eventually come to be accepted, is generally treated as an outcast because he works beyond the given paradigm of his own field of endeavor. This is the case with all pioneers. But now that many people in the post-industrial West are breaking through the barriers of social norms in this period of transition the problem of what to do about them becomes magnified.

The concept of 'openness' has its derivation in many sources in Humanistic psychology. These sources include Jung's notion of individuation, Maslow's on self-actualization, Erikson's on the moratorium period, and Dabrowski's higher levels of disintegration. Outside formal academic psychology, Castaneda's works, his understanding of what it means to be a warrior and a man of knowledge, have been most fruitful. The term 'opening person' makes explicit the processional and dynamic nature of human development, a concept inherent in the works of the people mentioned above.

The concept of 'closedness' has traditionally been presented as the polar opposite of 'openness'. In view of Mowrer's idea of 'acting-out' behavior, in which he sees a new breed of people malfunctioning in society not due to the repression of primal instincts, but through its very opposite, the lack of repression,[2] I felt that a third category needed to be established, called 'ungroundedness'. Cleckley's view of the psychopath, he who acts upon desires without feelings of

guilt, helped confirm this idea.[3] Harrington's concept of the psychopath as a growing norm in society made me realize that whatever term I used should not have the ring of some kind of static pathology from which the occupant must be cured or healed.[4] The concept of psychic balance meant that a three-fold division would have to be established, and that the closed person was, in some sense, not exactly the opposite of the opening person. Whereas the closed person was unbalanced in the direction of being stuck, and static, another category would have to be established for those people who were unbalanced in the direction of rapid movement without foundation or commitment. Such people have been termed 'ungrounded'. This concept is partially an outgrowth of Mowrer's, Cleckley's, and Harrington's ideas.

In the pages that follow attention will be given to various dimensions of what it means to be 'open'. Traditional and novel forms of imbalance will also be considered. The dimensions chosen to work with are: 1) Attachments. 2) Social expectations. 3) Significant others - Significant events. 4) Unique strengths. 5) Creation and destruction of psychic structures. 6) The nature of regretting. 7) Death and spirit. It is clear that other vectors such as love or compassion could also have been included. Nevertheless, the seven dimensions

chosen at the outset, incomplete though this framework is, are all cogent factors in understanding the development of personality and identity.

Attachments

All subjects were quick to point out that what they did, behavior-wise, did not define what they were, although the two were related. Neither career, sexual role, present occupation, nor status of membership in family, were seen as coequal to self. This was well brought out by one subject who commented that after having struggled with the possibility of her own death due to a long illness she knew there was still something uniquely her own even in the midst of imminent and complete loss. This 'something' is in some way associated with the Self.

Much of this is explained by Viktor Frankl and his experiences in a concentration camp during World War II:

> . . . in the final analysis it becomes clear that the sort of person the prisoner became was the result of an inner decision, and not the result of camp influences alone. Fundamentally, therefore, any man can, even under such circumstances, decide what shall become of him -- mentally and spiritually.[5]

There has never been a more controlled experiment, using live human subjects, than what happened in the concentration camps of Europe. If all behavior is environmentally determined, then these camps were perfect experimental laboratories. And yet, according to Frankl, people had it in them to

respond to their situation in several ways. Some gave up and committed suicide, or just allowed themselves to deteriorate; some became living robots; others were 'promoted' to guards, a faint replication of what the Germans had been doing to them; and finally, others maintained a kind of self-dignity and were even able to be of aid to their fellow comrades. In terms of our present disquisition, what one does, the role one is cast into, neither has to delimit one's own perceived self nor straitjacket how one responds to a given situation.

This non-delimiting of the self also held true, amongst my subjects, in terms of sexual identity. One's sex, though more basic to personality than career, has also been perceived as a kind of role. One young woman who had been married has since had several longterm affairs with other women. What she has been learning as a consequence of making love with other women is more about her own female body. As a result of this new experience she has felt freer with males, with whom, heretofore, she had always felt uptight. This uptightness came about due to the sex role stereotyping she had formerly learned to accept, and which was now breaking down. She was now learning to see men as potential friends, and demanding of them that they treat her first as a human being, and only secondarily as a female. Because her self-image is depending less and less on her sexual role, it is

opening up in the breadth with which she views other people.

For my subjects, it was apparent that the knot equating career and sex role with self was not tightly drawn. For people whose attachments are not fundamentally equated with the roles they act out in life there is less likelihood of losing hold on themselves when those attachments are broken. This is in contradistinction to many cases, such as the hardworking man who retires from his job, and then falls to pieces for lack of activity, or the mother whose children grow up and leave home, only to make her feel useless. Freedom is more likely to consist in a kind of non-attachment to what one does. This does not mean something inhumane like unconcern, or irresponsibility, nor does it answer the question of what identity is, but it does tell us something about what it isn't. That is, one's role in life is not to be confused with identity. If an individual does not confuse the two by remaining somewhat detached from what he does, then his area of freedom grows, and change becomes less threatening. A dramatic anecdote related by don Juan to Carlos Castaneda illustrates this 'distancing process', what don Juan calls 'controlled folly'.

> "Take my son Eulalio, that's a better example," don Juan replied calmly. "He was crushed by rocks while working in the construction of the Pan-American Highway. My acts toward him at the moment of his death were controlled folly. When I came to the blasting area he was almost dead, but his body was so strong that it kept on moving and kicking. I stood

> in front of him and told the boys in the road crew not to move him any more; they obeyed me and stood there surrounding my son, looking at his mangled body. I stood there too, but I did not look. I shifted my eyes so I would SEE his personal life disintegrating, expanding uncontrollably beyond its limits, like a fog of crystals, because that is the way life and death mix and expand. That is what I did at the time of my son's death. That's all one could ever do, and that is uncontrolled folly. Had I looked at him I would have watched him becoming immobile and I would have felt a cry inside of me, because never again would I look at his fine figure pacing the earth. I SAW his death instead, and there was no sadness, no feeling. His death was equal to everything else."[6]

It can be seen from this expression of don Juan's that the stronger the equation between possessions and self the more one is controlled by forces external to that self, and therefore a concurrent loss of personal freedom takes place. It is not in the number of one's possessions that identity is measured, but rather, in the attitude toward those possessions. Don Juan, though tremendously attached to his son, also had the capability of detaching himself, and therefore he could survive his son's demise. Don Juan's identity did not depend on his son although he felt great love for him. One scale of measuring identity is by comprehending the nature of a person's attachments, is how well and in what way such a person can detach him or herself. Openness has a paradoxical quality, for it implies both valuing, as did don Juan his son, and yet having the ability to detach oneself from that which one values.

Without this paradoxical ability of detachment, people who lose what they value most, be it career, wealth, social status, or parenting, etc., through external forces beyond their control, are prey to despondency which leads to an utter tastelessness for life. New roles can be invented which can fill in the 'gaps', but these are false solutions, for every new role that a person takes on can be snatched away, brutally and quickly, and the individual is then left as bereft of meaning as before. The old folk solution of 'keeping busy' is only a temporary solution, a means of coping. When we look into ourselves, beyond the roles and gap fillers that keep us busy, we will see an abyss, a void, that is bottomless. Nothing that we do, or take on, can fill that void. Filling in the spaces is the solution that people generally use, but at its heart it is unrealistic and false. The open individual, like don Juan, does not furiously search for a substitute for his son -- rather he contacts his Void, and Sees his son's life "disintegrating, expanding uncontrollably beyond its limits, like a fog of crystals . . . ." This is how don Juan understands himself, and his son, as part of a universal consciousness, and so his activity springs from this awareness. Identity, for him, is not a thing, but a state of being, through which all his roles in life are manifested; yet his own self-image does not stem from his social roles!

Amongst my own subjects, there were several who came close to non-dependence on the external social roles they were playing. One, an artist, stated that for him identity meant creating. It didn't really matter what form this creation took, such as painting, lithography, sculpture, building and designing a house, or even planting a garden. Life would become meaningless if he were unable to create. His self-image was bound up with his personal activity. For him, development was a creative process, an identification through new and interesting modes of self-expression. If he were not able to create, he would have become narrow and arrested. This actually happened over the period of a year while living illegally in Vienna. His fear of the police and his poverty tended to constrict his sense of identity, which depended on being able to express himself artistically.

Another subject remarked that the only thing she feared was losing her mental faculties so that she would no longer be able to control her own thought processes. For her, identity was bound up with her attachment to think, speculate, and reflect. Everything else, if necessary, could be done without. This may seem like an outlandishly rash statement, but put into the context of a woman who had already experienced the loss of four of her children, all who had died from various causes in childhood, a divorce after twenty years of marriage, and then a total separation from her

living context when she moved away, her statements about the nature of attachments must be taken quite seriously.

In the case of a third subject, ManWoman, he felt that he had no attachment even to life. That is, he had already died, psychically, and his personal ego was no longer attached to his own body, or this world. Nevertheless, through the paradoxical nature of identifying, he was involved in a social movement called the Paperbag Catholics, and he valued this activity. ManWoman was not a monastic mystic at the time that I interviewed him. He was able to generate activity on a worldly plane, and do it with care, and yet not get 'sucked-in' by it. This was due to the fact that for him identity was a state of universal consciousness of which he was a unique manifestation not depending on his physical body. This can be understood as one form of mysticism.

The closed individual makes strong attachments and defines himself solely in terms of his or her social roles. Unlike don Juan, such an individual cannot see himself existing without these attachments, for his self is perceived as glued to them. The miser, who is attached to the accumulation of wealth, and the social climber, attached to social status, are two examples of the closed personality. Their self-image is totally dependent on money or status;

when lost, or taken away, their life becomes without value. The closed person, so terribly dependent on his attachments, may eventually become a compulsive or obsessive neurotic, and if he loses the object of his dependency, is prone to withdraw into a form of schizophrenia. The closed personality, in its psychopathological manifestations, have been well studied by Freud and his followers in the psychoanalytic school.

The ungrounded person lacks valued attachments. Such a person is prone to anomie, states of confusion, and feelings of despair. This is the kind of imbalance studied by the existential psychiatrists and psychologists.[7] It is no wonder that people in industrialized western society, after two world wars in which human life itself was treated cheaply, would become disaffected and disaffiliated. In a highly technological civilization in which people are dealt with as through they are nothing but cogs in a machine, in which even nature is a thing to be used for production purposes, and not something to be enjoyed, the human being becomes increasingly alienated from others as well as his natural environment. Since technological innovations have made travel and communication between distant areas more feasible for all people, even a person's cultural grounding is seriously undermined by the imposition of foreign life-styles, as in the case of immigrants.[8] In a time of extreme

transition, disaffiliation becomes a prime psychological and social disease! People neither have the time, the means, nor the traditional values, to become grounded, to solidify their own ego, before they are forced to reach out for something new and alien.

When a whole society starts to break away from traditional attachments, such as in the post-industrial West, then the concepts of normality and insanity, sickness and uniqueness, become of paramount confusion. In a sociological sense, it could be stated, that the Beatniks, and later the Hippies, rebelled against the obscene materialism and status consciousness of their own parents. These social movements were occurring against the backdrop of the consumer-oriented bourgeois societies of the West. It was as though, for some people, the polite and expected development of school, career, and marriage, a house in the suburbs, the belonging to a country club, and owning two cars, was somehow a too defined, too unimaginative and too programmed existence. If normality meant that, so thought the rebels, then better to be crazy.

To many people, the early Beatniks, Jack Kerouac, Allen Ginsberg, William Burroughs, etc., were really strange people who wrote poetry and stories, drank wine, smoked hashish, had homosexual relationships, all the while influencing a younger generation into a non-conformist, non-

productive, way of life. Behind that was 'straight' society's implicit assumption that to be busy was good, to be productive was good, and to consume things was good.[9] We can still hear the echo of those times in Ginsberg's dramatic poem Howl:

> Moloch whose love is endless oil and stone!
> Moloch whose soul is electricity and banks!
> Moloch whose poverty is the spectre of genius!
> Moloch whose fate is a cloud of sexless hydrogen!
> Moloch whose name is the mind![10]

The Beatniks dropped out of the mainstream of society, did not take up the kind of jobs they were educated for, did not reap the socalled benefits of what society had to offer, did not go along with the sexual mores of that age, preferred cheap wine to whiskey, and introduced marijuana and hashish to white society. They also tried to build a bridge, long overdue, between the black and the white worlds in the United States. In psychological terms, it is consistent to say that their level of attachments underwent profound changes from what was common.

The Beatnik movement, although representing a very minute part of the total population, had a terrific impact on western society. All of the various cults and movements since them that have been concerned with consciousness expansion, including the Hippies, gay liberationists, and feminist groups, can be traced back and seen to be rooted in that social movement. If Beatniks were considered crazy

then, can we be so certain of it now, in light of what subsequently has taken place? Abnormal they were, but were they not also forerunners, pioneers, creators of modern social phenomena? People whose fundamental attachments, or lack of them, which are significantly different than what is commonly accepted in a particular society have always been looked upon as odd because they come into conflict with what already exists.[11] But the case can be made here that if the development of personality is looked upon as potentially open and non-unidimensional, then those rare individuals who have not lived a closed, static, and unidimensional life-style, could be seen as existentially healthier than their more 'acceptable' counterparts. In a climate in which the more open individual has become more acceptable, criteria of normality/abnormality must be re-evaluated. To prove insanity it is certainly necessary to use other criteria besides simply those of attachments. What do we mean, for instance, when it is said that a person is dangerous to society? The Beatniks threatened a capitalistic society, but did that make them dangerous? What segment, or segments, of society are we going to choose as a norm?

This idea, of people's attachments differing with those of the dominant mode of society, has plenty of analogues in history. Francois Villon, the great fifteenth century

French poet, is one outstanding example.[12] Adopted son of a Parisian clergyman, he turned from classical studies in university to a life of criminality on the road with an amorphous group known as "Les Coquillards". We are also heirs to his legacy, his rough, often religious, sometimes jovial, poetry. Another example of a man despised in his own time is Paracelsus, the sixteenth century German physician and alchemist. A traveller, "He collected useful information from the high and the low, from the learned and the vulgar, and it was nothing unusual to see him in the company of teamsters and vagabonds, on the highways and at public inns -- a circumstance on account of which his narrow-minded enemies heaped upon him bitter reproach and vilifications."[13] Paracelsus, unwelcomed in academic circles, where, when he did lecture, did not simply repeat the ancient wisdom of Galen, Hippocrates, and Avicenna, is now considered the father of modern medicine. Although both Villon and Paracelsus were considered crazy in their own time, no one would question the significance of their contributions in retrospect. On the other hand, their accusers are only remembered because of the greatness of those they accused.

Normality, as Thomas Szasz points out, is, to a large extent, a device used by the class in power to preserve the social order which benefits them. In a sense, then, concepts of normality are a token of just how static any particular

society is. But when lifestyles are undergoing drastic change, as in the industrialized West, then psychiatrists and psychologists must be forced to reinvestigate their own notions of normality. The odd individual may even have to be considered, not insane, but highly evolved, in the sense that Jung meant when he wrote of the individuated person, or Maslow in writing of the self-actualized one.

One of the social forces which have lead to the proliferation of diverse lifestyles in post-industrial societies has been the freedom which sheer economic wealth has brought to the common populace. No longer tied to the land, nor to repetitive and painstaking labour in factories, where energy was primarily taken up through alienated work, many individuals, with more time at their disposal, have become liberated to experiment with new ways of living. In a more closed society, where people had to pull their own weight for the mutual survival of all, only the aristocrats could afford cultural experiments. In a time of economic abundance (which is not likely to last) individual experiments and even failures will not topple society. It has been this very plethora of wealth in the industrialized West which has allowed for the existence of so many non-materialistically oriented citizens who do not produce, and who rail against the material emphasis and greed in society. Many Hippies, for instance, had survived only due to the handouts of the

straight society which they deplored. This, of course, was a trap, for it was no fault of their own that they were born into such a society, nor was it their fault that they had not been educated in the skills which would have allowed them to live more independently of the dominant mode. It could be said that the Hippie period provided a kind of social moratorium for people to develop those tools which would later allow them greater independence. At present one sees the growth and budding successes of a number of urban and rural communes and coops which are on the way towards achieving this independence. And soon, with their proliferation, they might become a real threat to the dominant capitalistic system, and so are not to be disregarded by the powers that be.

The study of individual development as an open system takes on a certain urgency when viewed in light of its social and economic vectors. It is not that this individual mode of development is altogether new (there are many historical and anthropological[14] analogues to it) but the sheer number of people who are realizing alternative potentials in their personal development is a new social factor which will change the future of the West. This matter of attachments, to what people are and are not attached, as well as to <u>how</u> they are affiliated, is of fundamental interest in comprehending the nature of our present social revolution.

Social Expectations

One of the most important factors constituting personality profiles is the degree to which people respond to the social expectations of others. One of the ways in which the superego is formed, according to the psychoanalytic tradition, is the internalization of the social expectations of others. Throughout my own research it became increasingly apparent that people felt it necessary to divest themselves of earlier social conditioning in order to manifest a more genuine self. Logically, this is reasonable since what is meant by genuine self is something not given by others. If a person has been programmed in a certain way, then unless that person becomes conscious of how he has been programmed, and then does something about it, he remains closed to a whole roster of experiences which do not fit into the programmed, previously established, trend.[15] Developmentally speaking, this bespeaks of a continual reflection into one's own psyche in order to discover the various motives for one's own actions. By psyche I am including here not only the mind, per se, but the whole network of unconscious processes in which the human being is embedded, including the messages put out by the physical body.

According to Carl Jung, this self-reflective process, called individuation, does not usually take place until midlife, a time by which the individual has already built a

functional groundwork in the social world.[16] This point must be readily disputed in terms of more recent phenomena. People, beginning with the Hippies in North America, as well as their counterparts in Europe, began the disruptive and anarchical process of throwing off the shackles of earlier programming before middle-age. My own observations at the time lead me to believe that a goodly number of them were going about this with intention, reflection, and strong psychological and social insight.[17] Even amongst the people I interviewed, many in their early twenties had already begun the process of differentiating the real from that which was imposed from without, and had made affirmative steps towards a higher level of integrity.

One of the reasons my questionnaire turned out negative results was that it was impossible to know, via such a method, anything about real motives versus socially imposed actions. One young man, for instance, a professor at a Canadian university, has achieved rapid success both as a teacher and as a writer. In fact, this man, by outward standards, has done exceedingly well what an achievement oriented society most praises. Yet when asked what he thought of his own achievements, his answer was, "Very little". His reputation at the university is that of a hard-working, bright, sincere man, with a great deal of personal integrity. He felt that the books he had published

thus far were minor, and that his contributions to the field had been insignificant. For him, his quick rise in professorial status has meaning only in so far as the income it provides. That is, his good income allows him more time to devote to his real interests, writing and sports. His position at university also affords him opportunity for a great deal of self-reflection and self-expression. There was never even a hint, during the interview, of pride in his salaried position, as such. Most important, although from an outward view it looked like he was doing society's trip, he had his own unique reasons for doing what he was doing, and had no intention either of accepting the plaudits or the criticism of a society which possessed only meagre insight into the intent of his acts.

In another case, a woman who had been married over twenty years, who brought up many children, and had been a minister's wife, stated that there was a world of difference between what 'they' thought she was doing, and what she knew herself to be doing. One of the things she was doing was hiding out from her own creativity, not manifesting the work she had begun in university, being fearful of not having the capability of doing a good enough job, feeling threatened by all her childhood and adolescent put-downs, and accepting the opinions of what others thought she should be. And yet, even while married, while living a socially acceptable life,

she was aware of much that has just been mentioned; she was, in some respect, playacting her marriage.

The examples given above show that meaning, as intended by a particular individual, cannot be visibly understood by mere examination of behavior. A person might look like he or she is doing what society expects, and yet really, all the time, it is being done for quite personal reasons and not to satisfy any outward standard. In psychoanalytic terms, an act which is committed to satisfy the superego must be discriminated from one committed to satisy the ego. Both acts may look the same, but are experienced differently, and stem from different motives.

The reverse of this situation is also possible, as in the case of one woman in her early thirties who needed a whole extra page to complete her questionnaire because she had travelled so frequently, had had many different jobs, and an extreme variety of interests. Her transient life-style would certainly imply that she had turned out of the socially acceptable way of doing things, and yet, by her own admission, she continued to correspond with and phone her mother every week, and also stated that she would never do anything which might publicly embarrass her mother, whose lifestyle was extremely acceptable in the bourgeois meaning of the word. Furthermore, on deeper examination, it became apparent that she had drifted in and out of these activities

with little interest, as more of a hobbyist or dilletante than anything else. Her activities were all very much in fashion in the counter-culture (weaving, embroidering, camping, health foods, etc.) so that she was able to receive social gratification and a certain feeling of 'with-it-ness' from the hip culture without really risking anything. But casting off social expectations is more than a matter of turning from the dominant society to one of its sub-groups. It also means that the person's actions are intentional and unique, and not simply the exchange of one set of social expectations for another. An intentional person, no matter how well accepted he is by a group or cult, keeps a certain pocket of the anarchist spirit within himself. Such people do not easily get 'sucked-in' by social expectations.

One of the ways in which people avoid being 'sucked-in' is through continual self-reflection, for by this means one is enabled to separate the real from the socially imposed. This must be a continuing process, for any new experience brings with it the possibility of confusing the two. It is a matter of discovering what society wants, including all the hidden clauses, and then deciding whether or not one will act according to these standards, and why. In this way the intentionality passes from society to the individual.

It also must be noted that cults and counter-cultures may have rigid behavioral rules by which a person is expected

to act, even when the culture as a whole, such as the Hippies, espouse complete freedom. Not only individuals, but sub-cultures, can take on a negative identity. Since the dominant culture maintained that sex was bad, then the counter-culture of Hippies became promiscuous. In developmental terms this kind of 'kicking against the opposition' does tend to loosen the individual's bond between society's expectations of himself and his own unique expectations. Nevertheless, the person still acting in defiance of the prevailing society continues to keep that society's noose around his neck.

One instance of how the negative identity taken on by a counter-culture becomes one of the hidden clauses in the standard of behavior expected by that group is illustrated by the following anecdote. It took place in Haight-Ashbury during the heyday of the Hippies in the late sixties. A very good friend of mine complained to me that the girl he was supposed to meet the previous evening at the Straight Theatre actually did come, but when he proposed that they go home together, she told him she couldn't, that she was going to meet her other Saggitarius lover that night. My friend was dismayed, but felt that he had no call to complain, because no one should 'lay a trip' on another person, and everyone was free to come and go as he or she pleased. He asked for my reactions, and I told him (considering that I

was from the uptight east coast and not as supposedly liberal as he) that this girl didn't respect him very much, and in his place I would have been angry and unhappy. My friend shook his head in confusion and let me know that he'd have to think this one out. Of course he was confounded, because he himself was part of a sub-culture which set forth normal behavior as being freedom from commitment of any kind. He was hurt because he felt that both he and this girl had made commitments to one another for the night, and yet, at the same time, he didn't quite believe that he had any right whatsoever to expect anything from her. This is an illustration of a person engaging the social expectations of a sub-culture rather than intending his own meaning.

How people go about intending and expressing meaning is another variable. Some of my own subjects suggested they were in disguise. One young woman, for instance, felt she was rather more subversive in society because she was able to fit in and look straight. She had previously worked for several years as a social worker, and had gained acceptance in part because she offered no outward threat to the established powers. But having gotten herself entrenched, she was then better able to effect minor social change which a more disarmingly radical person could not have succeeded at.

Others find it necessary to exhibit their differences outwardly, as though they have been kept, or have kept

themselves, under wraps too long. This seems to be the trend with various movements and groups in society at present, such as with homosexuals parading openly in cities, or drug users of many ilks not trying to hide the fact of their drug taking in spite of possible police harassment and arrest. This coming out is also evident in various popular forms of media, such as with Van Morrison's beautiful song, Madame George, about a male transvestite drug user.[18] Sung as both an elegy and lament, it was done with compassion, care, and feeling. Such a song would never have been allowed to appear in public in the 1950's. People are now openly expressing their differences with the traditional established order, and will not bend so easily to the traditional social expectations. As these differences are expressed more and more openly, the easier it becomes for those who follow. In terms of loosening the bonds with the old social order, the effect for populations is not additive, but geometrical. To manifest differences openly, to pioneer an unpopular struggle, is always a rocky road. Such ways of life entail a great deal of pain. People who live them, those who break with the established social expectations, have generally been classed, or have classed themselves, as being not only abnormal but in some ways mentally ill. I would maintain, however, that people who move in the direction of acting through their own created intent rather than

through the expectations of others are moving toward greater self-realization. According to Arthur Janov, neurosis "involves being split, disconnected from one's feelings". He goes on to write:

> If love existed, the child would be what he is, for that is love -- letting someone be what he or she is . . . It can stem from forcing a child to punctuate every sentence with "please" and "thank you", to prove how refined the parents are. It can also come from not allowing the child to complain when he is unhappy or to cry . . . Whatever form it takes, the child gets the idea of what is required of him quite soon. Perform, or else . . . Eventually the act comes to dominate the child's life, which is passed in performing rituals and mouthing incantations in the service of his parents' requirements.[9]

Janov sees the demelopment of neurosis beginning when the child, desperate to satisfy his own preconceived needs, goes through the motions of satisfying other people's social expectations of him until this becomes so habitualized that once he becomes an adult he can no longer perceive himself as a false person.

The breaking of bonds of social expectations, wrenching free, is always a psychologically violent matter, but it is also always a prerequisite to growth. In this sense, then, what the Beatniks and Hippies and others have been doing looks a great deal more like potential health than the static keeping up of appearances kind of lives lived by most of their parents, lives which have usually been referred to as normal and good. And yet psychology has come to treat

the rebel not only as mentally disrupted but mentally ill.[20] What we need, however, is to establish a psychology for all people; rebels or not!

Significant Others - Significant Events

Significant others is a term used by Erik Erikson to describe a teacher, not necessarily in the formal sense of the word, but an older person without whom a younger one could not have developed as rapidly as he had, and whose life would not have taken a particular dramatic turn were it not for him.[21] It was Erikson's opinion that one of the two main ingredients for accelerated and unique individual development was that a young person needed a significant other in his life.

My own research has shown that some people did have one or more significant other in their life, but this could occur any time, even in late middle-age. A significant other was really anybody to whom an individual felt very attached, who influenced the individual, and without whom personal growth would have been slower and quite different in nature. The term itself is used in the positive sense, that the individual looks back upon his teacher's influence as having a directly beneficial effect upon his development.

One of my subjects spoke feelingly about an old woman whom he had known who used to give him cookies. He was, at

the time, living in a orphanage. Once, when he got sick, and was staying at a hospital, this old woman came to visit him. She was his only visitor. This young man was unable to say precisely what effect the old lady had upon his life, only that he remembers her with love. Here was no outright intellectual influence, but her sensitivity toward him helped him keep faith in his loneliest times, and later on to better understand the need and nature of caring.

Other people spoke of grandmothers, grandfathers, or elementary school teachers. These people were spoken of because they had a far-reaching effect on their life, for whom they felt an indelible reverence, and because of the spiritual support rendered at a time when it was needed. In terms of duration the relationship itself need not have lasted long. Sometimes the person who experienced a relationship with a significant other only realized it through hindsight. One curious episode involved one of my subjects, now in his mid-forties, who had a professor who flunked him in a pre-med course because he used a different word than what the professor had in mind in answering why a microscope was not properly focused. He evidently understood the problem, and the word he used was entirely appropriate. Much later the professor admitted that he used the alternative word as a pretext for flunking him because he felt that he was a far too imaginative person to be wasted on medical

school. And still later this selfsame professor was to give this man an outstanding reference for entering graduate school in another field. My subject felt indeed that this man had done him a great service.

In only two cases did I come upon subjects who spoke of peers or younger people as being significant others. In one case there was no feeling of reverence, but rather that the subject felt forced to come up with someone when asked, for he was extremely hardpressed to remember anybody that would fit such a relationship.

One older woman, a society drop-out, could speak with the same reverent tones about several of her children and a much younger lover in the same vein as she spoke about older significant others. Her children and lover had 'turned her on' to loving without possessing, and this changed her life drastically. But even she, who had had such a variety of significant others, could speak more at length about the older, revered teachers she has had.

Significant others were really teachers of a high spiritual order, even if that activity was being combined with teaching a skill of some kind. Teachers who did teach only skills, no matter how diligently, unless it was combined with a kind of teaching about life, or a special attitude about it, or giving spiritual or psychological support, were only remembered as a passing and anonymous remnant of one's life.

One of the fascinating aspects of this particular probe was the fact that some people could say that there was no one, in the deeply spiritual sense, who had ever helped them; there was no one they could remember with love and/or reverence who made a difference upon their attitude in life. According to Erikson, such a person, bereft of a significant other, could not become a truly unique and evolved human being. Other subjects could not remember such an important person since childhood days. The only person ManWoman could come up with was an old drunk whom he had met in his home town, whose name he didn't remember, and with whom he shared three days listening to amazing stories which he no longer remembered. Here I was forcing my subject to come up with somebody who might pass as a significant other. ManWoman said that the most important occurrences for him were not people but the visions he began having while attending art school. He began to paint these visions on canvas, in what he now refers to as his 'Bride Period'. Due to his visions he changed his name to ManWoman, not to show that he was a homosexual -- which he is not -- but rather as a symbol of his new self, for he came to the conclusion that although he was here on earth in a man's body, his spiritual being contained both the male and the female archetypes.[22] From then on he became obsessed with things spiritual, and everything he did, whether through art, poetry, or community

life, was an attempt to integrate his religious visions with his mundane actions. ManWoman's original visions happened, as well as he can remember, with no forewarning, and no conscious intent. It would be difficult to explain them causally, perhaps because there is no causal explanation to be found through a psychological case study of his past life anyway, and yet these events had an awesome effect on his life!

It became perfectly apparent through my research that significant events in a person's life could have the same kind of effect as a significant other. As an adolescent, the young university professor (previously referred to) was 'turned on', not by a person, but by books. This came about almost by accident, for he had to wait interminable lengths of time for his mother, who happened to be taking a university course in psychology, and so there was always a number of books left in the car. The young man really had nothing else to do but read, and this is what introduced him to the social sciences.

It seems as though a fortuitous element works here, so that in some way or other a person must have, besides the necessary openness to accept a significant other or realize a significant event when one appears, the readiness for it when it does happen. In order to test this idea I asked people how their lives would have been different had not

such and such an event or person happened by. Except for ManWoman (in reference to his vision) everyone else felt that in some way or other they were destined to become as they were at the time I interviewed them. Some of the particulars would have been different, such as in the case of the woman who could have become a radio announcer instead of a professor, but she said that the choice of careers was of little importance provided they each allowed a means of self-expression. She felt that had she gone into media she would have made as equally an interesting contribution in it as in academia.

The importance of the significant other and significant event is that it speeds up the process of growth, and that the quality of the experience stays with the person, continuing to nurture him or her with positive ideals. The most remarkable instance of this that I came upon in my own research was that of a woman who remembered her teacher in parochial school when she was a child. She recalled that her teacher, a nun, was a little lady, old, and crippled. And still more, she recalled, with a certain poignancy, how accepting she was, how she was able to love all the children for what they were. She realized, during the course of our interview, that her own self-ideal was precisely the same, one of acceptance, although she saw how admittedly far from that ideal she actually was.

Significant others and events signal paradigmatic shifts in a person's lifestyle. This can be likened to quantum physics, where the electron, moving in its orbit around a nucleus, builds up energy while still remaining in the same orbit, until a threshhold has been reached, at which point it suddenly jumps into another orbit. Just as with electrons, people may look as though they are not moving, whereas, in fact, they may be gathering the necessary energy which eventually will result in a sudden shift in their behavior. Life-histories could be written with these critical junctures signalling the commencement of new chapters of personal development. In ManWoman's case, for instance, the onset of his visions would represent a clear paradigm shift in his life struggle, and would signal the beginning of a life chapter.

An open person will have a number of these critical junctures in his personal development, each one followed by a period of consolidation, and then disruption once again. These critical junctures signal either a change of intensity or of direction. A closed person will have relatively few critical junctures in his life. He will, in other words, fixate on a particular lifestyle. Events and people which surround such a person will not be significant enough, according to that person's perceptions, to influence him dramatically. Formerly the closed person has been exemplified

as a bastion of health, for he is someone of whom it could be said was reliable, dependable, steady, and . . . predictable. The closed person is all these things, but at the expense of adaptability, awareness, and the ability to be moved by the events and people who pass by him. In modern times, the drug addict is a good example of this kind of person living in such a closed type system.[23] His normal counterpart is, for another instance, the man who lives for his work, who defines his whole life in terms of work, and would feel bereft, what's more, without it.[24] His kind of rigid mentality makes it extremely difficult to be moved by events or other people which, for a more open person, might be significant.

At the novel end of the scale, the ungrounded person gives so much significance to all events and people that come within his purview, is so constantly undergoing crises in his life, is so much process, that a barely stable personality is never able to form. Such a person is like a raw nerve, affected by every experience no matter how transitory or superficial that comes by him. He lacks ego strength to deal with his sensitivity. The ideal, of course, would be to become sensitized to all events and people no matter how unimportant they were in other's eyes, but not at the expense of inability to cope with this world. Psychiatrists are likely to be meeting up with this kind of imbalance increasingly, for the very transitoriness of

modern life, in which people are forced to make such a quick succession of decisions about everything they do, leads to perceptual crises. Whereas the open person establishes a quasi-stable worldview, a fine balance between constancy and openness to change, the ungrounded person is so busy moving from decision to decision, from crisis to crisis in perpetual shock, that he never gives himself time to establish a stable view of the world and therefore functions poorly in it. R. J. Lifton writes:

> Now, we know from Greek mythology that Proteus was able to change his shape with relative ease from wild boar to lion to dragon to fire to flood. What he found difficult, and would not do unless seized and chained, was to commit himself to a single form, a form most his own, and carry out his function of prophecy. We can say the same of Protean man, but we must keep in mind his possibilities as well as his difficulties.[25]

Unique Strengths

In conjunction with significant others, Erikson also spoke of the necessity for accelerated developers having some kind of special or unique strength.[26] In regards to this, one of my subjects spoke of always having had a quick and keen mind ever since childhood. This facet of personality could be called a constitutional strength. It was by means of this strength that she first received professional recognition as a psychologist. A patient whom she tested over a short period of time was diagnosed as an imminent

suicide. She made a note of this in her report, but none of the psychiatrists paid attention to it. When the patient did, in fact, commit suicide, the records were reread and one of the doctors saw the remark made by the young intern. On account of this misfortune she was offered a better position. It was her facility of rapid insight that became a springboard to greater opportunity.

Another subject found that he had a natural talent for painting from the first time he tried it as an adolescent. This is something he couldn't explain, in a causal sense, but the talent was just there. Since then he has made painting his profession, he has had several private exhibitions, and seems to have an interesting future as a creative artist. Interpreting from an Eriksonian model, this young man has developed a skill based on a unique strength, and via this means has become more self-assured, and has developed ego-strength.

A person who does employ his unique strength as a means of functioning in the world is also in a stronger position to be open to experience than if he did not actively employ it. Dealing with the world from a position of weakness rather than strength always includes the necessity of increasing ego defenses in order to survive. The view of using one's unique area of strength as a lever to lift oneself out of a psychic morass is not unknown as a psychotherapeutic technique

for disturbed individuals.[27] Although the problem areas may not shift visibly, they can be recognized and 'gotten around' via this path of strength.

The contrary of this also holds. A person can get stuck in what for him is a known mode of strength with which to deal with the world. The woman with a quick mind, mentioned previously, is such a case. As she became older, she was able to employ her incisive wit and excellent speaking voice as a way of captivating academic people during conversations. However, this facility was often used as a means of skirting issues which would have entailed much deeper consideration to handle intelligently. Keenness of wit has allowed her to get by without too much notice of her lack of scholarship. A point of consideration is that had she been less dazzling as a speaker she would have had no ready cover-up for lack of scholarship and on account of this might have become a better one in fact. One of the modes of functioning of the closed individual is to use their strengths as a means of disguising, rather than uncovering, areas of personal weakness.

An open individual is likely to proceed from the known to the unknown, from an area of recognized strength toward an area of weakness. A good example of this is John Lilly, who, after spending over one year in preparation, then took an LSD trip.[28] Lilly, a psychotherapist, neurologist, and

ethnologist, brought considerable knowledge and intelligence into his LSD experience. Even then he was functioning as a research scientist, for he would not try an experiment on another human being -- himself in this case -- without preparing as fully as possible. This modus operandi was also one of his chief strengths. Nevertheless, during what can only be called his cosmic exploration, there were times when he became almost totally incomprehending of what was happening to himself. Much of what he was able to report later was due both to his earlier preparation as well as his natural scientific ability to observe and remember.

Something similar is also true of Carlos Castaneda, who writes down all that his teacher, don Juan, tells him. In spite of don Juan's many jokes about Castaneda's need to record everything, he also recognizes that writing is a source of strength for Carlos, and often reminds him to do so in times of great stress or anxiety.[29]

The ungrounded person also proceeds into the unknown, but not from a position of strength. This is one of the main reasons that so many psychedelic trips resulted in unhappy endings during the Hippie times. Out beyond their limits of understanding, many people found that they lacked the tools with which to deal with their new psychic insights. Exploration then turned against them, and they found themelves lost on their journey because they hadn't

paid previous attention to the landmarks on the cartography of the psyche. Had they done this earlier work they would have stood a better chance of finding their way back. This was one of Timothy Leary's main reasons in the beginning of the psychedelic era of wanting to see created in every large city of the U.S.A. psychedelic learning centres where guides could be of assistance to neophyte psychedelic explorers.[30] Individual guides did appear, of course, although psychedelic centres never really got off the ground. One of the functions of a guide is to explain to the subject/student that exploration best proceeds from the known to the unknown, and remind the person in question of his constitutional and cultivated strengths when he begins to lose himself, so as to use them as anchors on the voyage. One of the difficulties with modern life in the West is that such guides are needed now more than ever because people are really breaking away from traditional modes of living and are exploring untried lifestyles. For them good coaching is most needed although practically unavailable.

Creation and Destruction of Psychic Structures

Man attempts to impose his own patterns on the universe. He is both a theory builder and theory destroyer. He constructs his own way of dealing with the world. Dabrowski's theory of positive disintegration understands man as a

structure building and structure destroying creature. In fact, according to him, developmental growth can only occur as an interplay of these two mechanisms.[31] He does not view development as a constant accretion of knowledge, but rather as a kind of oscillation, a multiplication and division, creation and destruction.

An open system, when maximally utilized, is one in which the individual is both able to build psychic structures, latticework as it were, to explain how the universe works, and then is equally able to pull these structures apart, and to develop new latticeworks. By these means, the open individual is capable of change.

Openness to change does not necessarily mean that such a person will actively seek out those experiences which will have a serious effect on himself. Dramatic change often comes about as a response to a given situation occurring quite independently of the wishes of the person involved. This was the situation of one of my subjects whose four youngest children died in three separate mishaps. Due to these events, and several others, she was just booted out of her housewifely lifestyle no matter how determined she had been to stick with it. This is much in accord with Frankl's notion that life presents man with problems and tasks, and it is man's job to discover how to respond to them.[32]

We see man building and destroying his psychic structures, his particular framework through which he understands how the universe functions, in an attempt to impose a static order on an everflowing chain of events. A written work, for instance, such as the present one, is an attempt at creating an order which, because it keeps the flow of events between the covers of a book, tends to freeze reality. Oftentimes people take their own structures quite seriously, and therefore confuse their approximation of reality with reality itself.

The child, on the other hand, seems to play with reality. In the midst of building a house of blocks he will be quite attentive and taken up by it, but once finished, the child proceeds to destroy it, and has fun doing so. In the adult this sense of play, or playfulness, is the equivalent of 'not taking oneself too seriously'. Playfulness allows the adult a perspective, a kind of distance on the event under investigation. Creative thinkers have just such an ability.[33]

One of the dynamic personality factors in the open person is his facility for playfulness. Recognizing not only the seriousness of his endeavors, the open person also recognizes, with certain humility, that his creations are expressions of what he understands to be the truth, but that ultimately this truth will be superseded by a still

more comprehensive one. One reason for western man's recent inclination for eastern philosophical thought is in their awareness of the absurdity of man's taking his creations so seriously and humorlessly. The Zen koans give a perfect representation of this de-educating process, especially in the realm of logic and language, which people often confuse with reality itself. Therefore the Zen master may "produce one of his hands and demand of his disciples to hear the sound of it".

> Ordinarily a sound is heard only when two hands are clapped, and in that sense no possible sound can come from one hand alone. Hakuin wants, however, to strike at the root of our everyday experience, which is constructed on a so-called scientific or logical basis. This fundamental overthrowing is necessary in order to build up a new order of things on the basis of Zen experience. Hence this apparently most unnatural and therefore illogical demand made by Hakuin on his pupils.[34]

Zen and other eastern spiritual ways of thinking, such as the martial arts, also concentrate heavily on getting back in touch with one's body. When man abstracts himself intellectually, he takes the chance of losing grounding in his own body. Again, the absurdity of taking the part for the whole, whether that part be our intellect, emotions, body, or intuition, must be recognized if we humans are to evolve toward a more integral state.

Recognizing our identity as part of the whole cosmos means turning from a Renaissance Humanism which preaches

that man is the measure of all things to a kind of Adlerian call to 'get off center-stage'.[35] Nowhere is this more powerfully expressed than in the poetry of Robinson Jeffers, who writes, in his poem, To The Stone-Cutters:[36]

> Stone-cutters, fighting time with marble,
> you foredefeated
> Challengers of oblivion
> Eat cynical earnings, knowing rock splits,
> records fall down,
> The square-limbed Roman letters
> Scale in the thaws, wear in the rain.
> The poet as well
> Builds his monument mockingly;
> For man will be blotted out, the blithe earth die,
> the brave sun
> Die and blacken to the heart;
> Yet stones have stood for a thousand years,
> and pained thoughts found
> The honey of peace in old poems.

The humility of a Jeffers in the face of his awareness of man's place in the cosmos allowed him a perspective of human beings that did not place them above the astronomical nor natural world. One of my subjects, an artist and teacher, also had a conception of himself which tended to downplay his feelings of self-importance. The natural world had been part of his governing context since he had been a child in Scotland where he was taught an early love for the landscape by his grandfather. Even as a child he identified himself not as alien from, but part of, the natural world. With this awareness of man's place in the grand scheme of things he understands that his own creations, the designs of his artistic mastery, are of limited importance. Much of

what he has created are the products of playing with forms and colors. Because his self-image is not made or broken by what he creates, he is further liberated to experiment and be spontaneous in what he paints. In fact, this ability to play with things seemed to be one of the general modus operandis of how he approached all aspects of life.

Freud interpreted humor as a kind of defense mechanism.[37] Little has been done in formal psychology, however, in the study of humor as one kind of expression of man's acknowledgement of his own insignificance in the totality of phenomena. Of course comic playwrights since Aristophanes have attempted to deflate man's sense of self-importance through humor. Some of my subjects approached the interview situation itself with good humor. In speaking of their own lives, their own biography, some were even able to back off, and then take the time to laugh at the most tragic events in their lives. One young lady, in speaking of the events that led up to her divorce, told of one episode in which she and her former husband actually came to blows during an argument, and how he lost his contact lenses. He then proceeded to throw hers on the floor as well, so that in the midst of all their shouting and fighting and crying they both began to crawl around on the floor in blind search of eyepieces.

On the other hand, there must be a balance to the humility of the operating individual who also needs to

believe in the efficacy of what he or she creates. One woman had, for a long time, allowed herself to be subjugated and outraged by her husband because she had little or no belief in herself as a female human being. Not believing that she had any real abilities nor natural rights, she saw herself essentially as an appendage of the male world. Only upon divorcing her husband, and undergoing a long period of psychoanalysis, did she begin to feel some intentional control over her life so that she could proceed to create her own lifestyle. Her difficulties have been a question of powerlessness in directing herself, a feeling of too little significance, a need to believe in her own worth.

Feelings of powerlessness, of disbelief in oneself, are associated, in the western world, with women, and with certain ethnic groups such as Negroes and Indians. From my own research it has become apparent that in terms of building and destroying psychic structures there is a very real difference between the problems of the two sexes. Men, it seems, are likely to take power over things, building strict rationalizations, and then never letting go. Their self-images are bound up and glued together with their creations, beliefs, roles, and careers. Women, on the other hand, feeling powerless, have little or no belief in the structures which have been imposed on them from without. Their problems do not stem from an inability to let go, as with men, but

rather in creating a viable belief system. In conjunction with this, Carlo Suares wrote:

> . . . men will go on debasing womanhood, strip-teasing them for the purpose of sexual gratification, denying them equality, exploiting them or subjugating them, and imposing an exclusively male government on the world. Reciprocally, by devious means, women will take their revenge by exploiting man's ambitions and vanity.[38]

The expression of women's disbelief is to topple the very structures -- men's ambitions and vanities -- that men have spent so long in creating.

The picture which Frantz Fanon gives us of the colonized people of the third world is similar to that of women in the West. Colonized people feel a fantastic alienation and disbelief in the prevailing social structures, so that violence and destruction become a necessary developmental step, a psychic cleansing, before new structures can be founded.[39] People who are characterized by a feeling of powerlessness have structures imposed on them from without by alien or partially alien governors. Repression of their own unique belief systems is nearly total. The opposite sort of problem, rigidity of control, is more usual of the ruling element. Such people build structures, get them confused with their own identity, come to believe that these beliefs <u>are</u> their identity, and so struggle to preserve them for fear of losing their very selves!

An example of this attitude is demonstrated by the young university professor who spoke with pride about his independence, and how much it meant to him that he had learned to rely on himself without the need of depending on others. This prideful attitude was shared by a number of other subjects also. The young professor pointed out that he did not have any friends outside his family, and that his social relations were looked upon by his wife, as well as himself, as an inadequacy in his own makeup. He felt that he could expand his general outlook were he to become more intimate with other people. It was pointed out to him that it might have been his very pride in his independence, which had been so hard to come by in his earlier development, which was the factor that actually prevented him from opening up. By sharing himself more generously with other people he feared the possible loss of that independence. Independence could be viewed as a kind of two-edged sword, both as the culmination of a growth-enhancing process, and yet, as an impediment to further growth. A strength can become your weakness just as a weakness can eventually become your strength.

A question I would have liked to ask each of my subjects in order to ascertain the nature of what they considered to be important personal qualities would have been, "What are you most proud of about your own development?" Unfortunately,

my research was nearly completed. However, the object of one's pride, be it qualities such as independence, scholastic achievement, or whatever, may well become the hilt upon which dormancy sits. But process implies growth, emergence, becoming, and therefore going beyond the object of one's pride. That which is self-created must finally be gotten past, outdone, and in that sense, destroyed.

Traditional forms of psychic imbalance are expressed by the compulsive neurotic, one who cannot let go of the old psychic structures. This is the statis personality who becomes increasingly rigidified in his views and lifestyle as he becomes older, until he is, in fact, senile. Psychopathology becomes manifest when the repressive mechanisms so vitiate the lifeforce, the psychic energy, that the individual cannot respond but in one stock manner to dissimilar events. His responses are therefore generally inappropriate to the situations he finds himself in. Senility is understood as the equivalent of unadaptability.

The ungrounded person does not give himself the time to nurture a world-view. Because he has a weak foundation, because he has not created a unique psychic structure as a kind of filterer and orderer of his experiences, all structures, all ways of viewing the world, become equally meaningless. Such a person is characterized by a feeling of alienation and powerlessness with which to act. The machine

technology of the modern western world obviates his sense of personal strength and he gives loyalty over to the gadgets and impersonal corporations and governments that 'run the world'. He may be found running from one distraction to another impatiently seeking the 'answer' outside himself. Distractions run all the way from work, television, fast automobiles, to sex, drugs, and alcohol. For the person who does not intend his own meaning, his whole life is a distraction!

The Nature of Regretting

One of the questions I was sure to ask of all my subjects was "What, if anything, do you regret in your life?" In every case this question needed to be made explicit because nobody volunteered information, at least in the form desired. The question is a peculiar one, and though all my subjects, without exception, ultimately answered that they did not regret anything they had done, there were many hedges as well as regrets about things they had not done.

Although the direction of outward events in our lives is not completely under our control, we do have a say in how we respond to what happens. A person who leads a dynamic and fulfilling life would not be apt to say, "If only I hadn't gotten married my whole life would have been a

success", or, "If it hadn't been for my being poor I would have gotten an education and not been a drudge all my days". The person who feels caught in a set of circumstances which appall him will often use his own past experiences as an excuse and justification for his own stultification. By asking this question I was trying to ascertain how people use what is given in the past.

It is sufficient to say that a person who experiences himself as process makes maximum use of past experiences be they happy or sad. In terms of actual learning, most subjects agreed that it was the nadir rather than peak experiences from which they derived the most self-knowledge.[40] Perhaps this is why the tragic art form has always held a higher appeal for human beings than the comic.

The question of regretting is paradoxical, for as one woman put it, she did regret not having the knowledge and wisdom in her youth which would have helped make life much easier for her than taking the tortuous route she did, in fact, wend. On the other hand, she also recognized there was no way she could have achieved this knowledge without the hard times.

In spite of what people said about regretting little in their lives, it is necessary to look beneath the surface statements to understand the peculiar twists of meanings. Let us consider the case of one fortyish year old man, a

subject, who found it consistently necessary to go back to his past and complete the acting out of all his important but unsatisfied desires. His development has not been a unidimensional accumulation of knowledge and experience. A better description of general development would be in terms of paradigm evolution, with crises and intervening times of relative stability. However, this pattern has its various unique applications. In the case of the man just cited, he came from a poor family of Slavic origin and was looked down upon in the community in which he grew up. As with many people from the lower classes, he desired to be accepted by people from the upper class. Eventually he married the daughter of a very influential aristocratic American family. The marriage broke up after the birth of a child, but also at a time when he realized that no matter how good a job he got, no matter how much money he made, no matter how impeccable his manners, he would never be accepted by his wife's family and associates. He began to realize that these goals were false ones for him. Several months after the interview I discovered that this man, after having been separated from his wife for many years, was seeing her again and even negotiating a possible resettlement (which, by the way, did not work out). Part of his reason was an ambivalent feeling of regret at not having a family, and at not seeing his child grow up. In terms of a general pattern of behavior,

however, this person often found it necessary to go back and play out much of his unfinished business in order to realize its psychological completion. His personal development takes on a kind of ebb and flow quality, wave-like, a reaching back into the past before making a thrust into new future experiences. He learns from the past, but feels a stronger need than most people to act through what are for him incomplete experiences; others are able to flow from event to event with much greater rapidity.

Regrets of omission in one's life are very common. A young woman who had always been faithful to her husband, upon breaking up, went out and slept with the first man who showed an interest in her. She felt so guilty about it, however, that she reverted to a reclusive state after that for the rest of the summer. What she regretted was that she had spent such a miserable summer doing nothing. It wasn't what she had done that bothered her, it was what she hadn't. Time and time again my subjects related regrets about their socalled 'virtues'. Like an internalized police force, these virtues prevented people from really manifesting their inner selves. What is in dispute is whether the human race would slaughter itself into oblivion if repressive and suppressive mechanisms were entirely lifted.

In order to grow, people must find some way of releasing themselves from their own unworked-through psychic material.

Release may take the form of acting-out, reflection, insight, and/or sublimation. If this is not done, however, an inhibiting tension grows within the individual's psyche which takes up all his energy which could otherwise be directed in responding to the world around him. In this sense his ability to be aware of present events is considerably reduced and his life space becomes less enriching. If, on the other hand, people dwell on or act out their past omissions beyond the original intended need, then such behavior becomes a kind of useless repetition, emptied of meaning, a stock response to fill in time and space.

The open person is able to use the past, both omissions and commissions, so that it would be unaccountable to him that he should regret anything he has or hasn't done. All of his past has gone into making him what he is in the present. Such an individual accommodates his past well, but does not let it use him. Without assuming a fatalistic air about his future, he recognizes his identity in relation to all events that have ever and will ever occur. Because he is processing he can never sit long in self-pity and regret.

The closed individual regrets events in his life, and rather than drawing upon them and extracting wisdom and knowledge, he uses them as an excuse for feeling sorry for himself. The closed individual, living in the past, may just do nothing; on the other hand, he may attempt to make

up for the past through constant and endless distractions. Though he looks like he is moving, it is just running around in circles.

The ungrounded person represents a modern kind of imbalance. Such a person regrets nothing for he is constantly on the move. But unlike the open person, he does not accommodate the past well. He doesn't reflect upon the past. He does not use personal history to learn from and grow. In fact, he has no past! One of my subjects illustrated this lifestyle perfectly. Although he had many lovers, relations with women were always cursory and transient. Whatever he learned about them, he quickly forgot, as he focused on his next affair. Each woman was a delight to him, in the sense of conquest and challenge, but what he derived from these experiences beyond sensual pleasure was very meagre. In this way it could be said that he had had one long affair with many different women, but didn't recognize, nor did he care to recognize, the differences. He spoke about his past only because of my interest, not his own. He wasn't interested in discussing history because for him history was dead. Only what was happening now held any importance. He had no comprehension that the magic of an historian or historical fictionalist was to revive the past, make it live again, and so illuminate the present.

Although the ungrounded person continually moves, he lacks foundation in the past. Therefore, he moves in fewer dimensions than the open person. Seemingly born anew each day, both body and intellect, he is directionless and without focus.

Death and Spirit

All my subjects were asked the question, "How do you feel about dying?" Although the question surprised a number of people, everyone willingly answered it, as though at last they had been given a chance to expound on the subject. Those people who had experienced near death incidents were most earnest about discussing it. None of my subjects expressed anything remotely akin to psychotic fears about it, but it must be kept in mind that speaking about something and actually facing it are two different matters.

No one seemed terribly upset about the possibility of his death, but there was considerable variation in how people felt about the end of their own lives. One person admitted he did not like to think about it, and others said they felt they had made their peace with it. For those who had actually experienced a near death episode, or, in the case of one woman, were old enough to realize that an encounter with death was probably near, there was left a strong feeling that in some way they had been allowed a bit of

grace, as though anything further that life had to offer them was extra. Others, especially the men, felt that it would be a shame to die, for there were years of creativity left in them -- and for some there was a feeling of barely having begun. Death was null, something that could nip it all in the bud before fructification.

As for death and identity, replies were varied. Some thought death would negate identity entirely, that there was no self beyond the body; others said that there was an identity beyond death; and still others could venture no sincere opinion on the subject.

The question about death was asked by me because I had thought that many people would have acknowledged it as a living and vibrant ingredient in life. For those people who had nearly experienced their own death, or were awake to its possibility, death became a kind of energizer. Contact with death made people aware of the preciousness of life, for life itself is a fragile affair. I couldn't help thinking of the Spanish, and how they, of all people, eulogized death. The Andalucian poet, Federico Garcia Lorca, epitomized the Spanish temperament in his poetry:

Song of the Rider[41]

Cordoba.
Far away and alone.

Black pony, full moon,
and olives in my saddlebag.
Although I know the roads so well
never will I reach Cordoba.

Through the plain, through the wind,
black pony, red moon.
Death is staring down at me
down from the towers of Cordoba.

Ay! how long the road!
Ay! my valiant pony!
Ay! death is awaiting me,
before I arrive in Cordoba!

Cordoba.
Far away and alone.

The poem, Song of the Rider, was about the Spanish Civil War, and the imminence of death. Because Lorca lived at the edge, because he lived in utter psychic contact with absolute loss, his sensitivity for life, for people, words, nature, was thus heightened. This is to understand Death not as the horrible medieval creature with vacant eyes and sharp sickle, but Death as energizer, Death which hones the meaning of life. The open person, prepared for death at every moment, will live in keen and vital measure.[42] Despair of death will not be his undoing. -- rather, it will be cause for celebration of life.

Although modern sciences have generally rejected, as metaphysical frivolities, claims for the soul and life after death, certainly the numerous expressions of occult and mystical experiences must not be lightly dispensed with.

The mass-energy continuum as understood in modern physics means that neither mass nor energy is ever destroyed, but simply that one is the transformed state of the other.[43] In this case, one must at least consider the possibility of death, the rapid disorganization of the force fields of the human being, as really the transformation of the living individual to a more generalized, cosmic, state. The matter and energy which were part of his living system, after all, are not destroyed. A person who perceives death in this way would also see himself, his personal ego, his attachments to life, in quite a different light than someone who felt that death was the termination of everything. Such is the case with ManWoman, who, though he respected life, viewed it as only part of his total identity. His attachment to life was simply not as frenetic and desperate as those who viewed it as the be-all and end-all of everything. Life, for him, was significant, but always as part of a larger, cosmic process.

The closed person, the one who denies death by casting it out of awareness, can also never be the beneficiary of death's revitalizing force. In the same way, on a micro scale, he cannot allow for the death of old psychic structures, and will cling to them, outmoded and overused as they are, continually repeating rituals, words and actions, the significance of which he has long forgotten.

The ungrounded person is aware, at all times, of death. He sees the everpresent nullity of all things and lives in an existential vacuum, a world which ultimately has no significance. It is no wonder that modern man should feel this way considering the real possibility of total universal war and complete abolition of everything on this planet. The Japanese who survived Hiroshima knew this well, and have lived ever afterwards in a "permanent encounter with death".[44] They felt tainted, as though they were "walking ghosts", guilt-ridden because they had survived.

When man lacks grounding in life, or when that grounding is swept away by the terror of events, then the dialogue between death and life ceases, and death holds sway. This is also true of the survivors of Hitler's concentration camps in Europe. One only has to read the novels of the Jewish writers Eli Wiesel or Issac Bashevis Singer to comprehend the portrait of the 'living dead'.[45] Because modern man has so constantly been in contact with death, so open to it, he may easily lose hope for a future in life. He gags painfully over his powerlessness to control outward events, and responds by simply going through the shadow motions of living. He may turn to pure hedonism, and, caring for nothing, live only for whatever bodily pleasure he is able to grab. Although it looks like he is behaving in an active and gay manner, his despair in the constant

remembrance of death is as deep as those who have no taste for life whatsoever.

Reflecting Statements

The title of this chapter, "A Matter of Psychic Balance", is actually a misnomer. In terms of the open person we are really talking about psychic balancing. The open person, the man or woman in process, when grounded at some point, seeks ungrounding; but when ungrounded, he or she seeks ground. Such a person traverses risky crags; master acrobats, they are life's artists and companions of death. Neither the closed person nor the ungrounded person is doing this balancing act, this dialogue of movement between ground and ungrounding, with such exquisite artistry. Stuck in his own ground, the closed person becomes the psychic structure he has built, whereas the ungrounded person does not settle long enough to even consolidate a foundation.

References and Comments

1) Mitchell (1974), page 52.

2) Mowrer, page 51.

3) Cleckley, "Synopsis and orientation", pages 362-400.

4) Harrington, "Coming of the Psychopath", Chapter I.

5) Frankl (1959), page 66.

6) Castaneda (1971), pages 112-113.

7) Mitchell (1975), "Anomie: The Relatedness Crisis", Chapter 15.

8) Haymond (May 1974), page 311.

9) See Max Weber's The Protestant Ethic and the Spirit of Capitalism for an analysis of capitalism's social root in western Europe and North America and its relation to the production aspect of the producer-consumer society.

10) Ginsberg, page 17.

11) See Foucault's Madness and Civilization.

12) There are a number of biographies on Villon's life, although not much factual detail is known about him. What is known is taken from his autobiographical poetry and the few legal records still intact.

13) Browning, page 8.

14) See Neidhardt's Black Elk Speaks, the story of a Sioux Indian medicine man and his development into mysticism.

15) See Laing's The Politics of the Family for an analysis of how people are programmed within the sphere of modern family life.

16) See footnote number 23, Chapter I.

17) I myself was what one could have labelled a Hippie for several years in the late 1960's in Boston, Massachusetts, U.S.A.

18) This song is included in Morrison's album Astral Weeks.

19) Janov, page 26.

20) See Szasz's Law, Liberty, and Psychiatry, "Commitment of the Mentally Ill" for his notions of how people are considered insane because they 'offend' society. Also "Psychiatric Power and Social Action", Chapter 7, to understand his notions of how "The history of modern psychiatry mirrors, in a brief span of time, the history of political action."

21) See Erikson's Young Man Luther for a description and analysis of Luther's relationship with his teacher-mentor Martin Staupitz.

22) ManWoman, page 36.

23) Haymond (Summer 1974), page 22.

24) Read Miller's play Death of a Salesman and note the character of the main personage, Biff.

25) Lifton, Pages 29-30.

26) See Erikson's Young Man Luther. In Luther, as a child, there were indeed some remarkable constitutional strengths. On page 59 Erikson writes: "Yet this observant and imaginative boy, inclined to rumination about the nature of things and God's justification in having arranged them thus, may well have suffered -- call it neurotically, call it sensitively -- under observations which leave (or, indeed, make) others dull".

27) Haymond (Summer 1974), pages 22-27.

28) Lilly, "My first two trips; Exploring LSD spaces and projections", Chapter I.

29) This occurs constantly in Castaneda's Tales of Power.

30) Leary (1965), "Ecstasy Attacked -- Ecstasy Defended", Chapter 4.

31) Dabrowski, "The Theory of Positive Disintegration", Chapter I.

32) Frankl (1955), page xiii.

33) See Lieberman's "A Developmental Analysis of Playfulness as a Clue to Cognitive Style". There are any number of research articles and theories which could have been referred to besides the one cited.

34) Suzuki, page 105.

35) See Adler's What Life Should Mean To You, in which he discusses the second of three ties which the human being must acknowledge, that we live in association with other people, and cooperate with them in order to survive.

36) See Jeffers' The Selected Poetry of Robinson Jeffers, page 84. Although this is one of his better known short poems, Jeffers' philosophy of how man must deemphasize his own importance, and begin to see himself within a larger context, is put most powerfully in his long narrative poetry.

37) Freud (1905).

38) Suares, page 109.

39) Fanon, "Concerning Violence", Chapter I.

40) Bain.

41) See Garcia Lorca (1960), page 23. This is a well known poem by Garcia Lorca, and can be found in many selections of his works. The translations by Gili are in plain prose, and do not give the flavour of the original Spanish, so that I translated this poem myself.

42) See Castaneda's Tales of Power, page 35: "'You see, a warrior considers himself already dead, so there is nothing for him to lose. The worst has already happened to him, therefore he's clear and calm; judging him by his acts or by his words one would never suspect that he had witnessed everything.'"

43) Jammer, "Mass And Energy", Chapter 13.

44) Lifton, "Self", Part III.

45) Isaac Bashevis Singer's most recent novel, Enemies: A Love Story, gives a particularly poignant description of Jews living out their lives in the U.S.A. after the Holocaust.

CHAPTER IV

A Portrait of the Opening Person

(Developmental models and social context)

Chapter three was mainly taken up with interpretations of the dialogues in terms of seven vectors of identity and personality. The question then comes to mind, "What would an open person look like?" It should be apparent by now, however, that the word 'open' is not sufficient. We need a word which describes the concept of openness in more dynamic terms, just as balancing does for balance. The open person does not reach some stage of development, at which point it could be said that person is open. The static rigid application of the concept of openness implies some final stage wherein the human being, once having achieved a sufficient degree of it, can then rest on his laurels and stop. But no matter what stage of advanced evolution such a person were to reach, stopping could never imply more than arrested development. The concept of the opening person, on the other hand, suggests there is no such thing as an end point, a place where the human being can finally sit down and breathe evenly after the long chase and sigh, "Aha, I've made it". Rather, the opening individual is a dynamic person who is continually moving towards greater and greater openness. But the moment he does sit down, proud and

satisfied with his personal achievement, thinking he has 'got it', is also the moment he loses his edge and stops growing. We are talking about pure process with landmarks along the roads, not the striving after a fixed end point!

The following are descriptions of what I have found the opening person, the closed person, and the ungrounded person, to look like. Documentation and data comes in the form of what I have gathered from fifteen case studies, from evidence of other scholars, and from historical biographies. There is no claim for absolute validity, but I would leave it up to other interested researchers to corroborate, expand on, or invalidate my own conclusions.

The reader may find it somewhat of a disappointment that the portrait of the opening person seems to make him out as a rather ordinary person. In fact, he is not! However, as has been discussed in chapter one, he may or may not appear to be a Hemingwayesque type adventurer. He may take on the lifestyle of a Francois Villon, a Paracelsus, a Maxim Gorky, a Beatnik, or a Hippie; on the other hand, he may live a life as reclusive as that of a Carl Jung, a Jorge Luis Borges, or a J. R. Tolkien. In fact, the opening person is extraordinary, but his outward behavior is no measure of his quality, one way or other. Furthermore, many people are capable of developing the balance and integrity requisite to evolving to such a state. The reader may feel

that he too is potentially capable of becoming an opening person, and that he already manifests many such qualities. This is not to be taken lightly, nor considered ordinary. It means that the 'ordinary' human being has the potentiality to develop, simply speaking, into a highly evolved creature. If the description of the opening person seems quite ordinary, it is because it is within our ken to become so!

The opening person does not define himself in terms of his possessions and personal relations. He can 'own' things, take good care of them, appreciate them, enjoy them, and yet do without them. In the same way, he can value his personal relations with other people, but is not lost without them . In fact, it is because he doesn't possess that he gains the perspective with which to lucidly comprehend relationships, and therefore appreciate them all the more.

As far as social expectations are concerned, the opening person is aware of what they are, and of how he has been programmed at an early age, and so works towards a clear distinction between what he himself intends and what society has imposed upon him. Although he may look like he is doing what is society's implicit expectation of him, the opening person has his own meaning for doing it. He is not buffaloed by social persuasion.

There are a number of significant others and/or significant events in his life. He makes maximum use out of the people and events he encounters, learns from them, and is able to make critical personal changes on account of what he experiences.

He also makes use of his own unique strengths, both constitutional and cultivated, as a lever towards further evolution into as yet unknown spheres. He is aware of his own strengths, but does not allow them to limit him entirely.

The opening person has a weltanschauung, a framework which he uses to comprehend both himself and the rest of the world. But he also realizes that it is he who has created these structures, that they have no absolute validity beyond his own perspective. The rationalizations which he has created are simply a way of perceiving that there are other ways, other dimensions, some as yet undiscovered. Because he knows that his own mode of dealing with the world is not the only possible one, that it is not absolute truth, but rather one which best suits him at the time, he is equally able to destroy, or allow to be destroyed, psychic structures when they are no longer suitable or functional. He understands that the process of rebuilding includes the process of disintegration.

Rather than regretting what has happened to him in the past, the opening person uses his experience, no matter how

dreadful, as information which he can apply to the present or future. Nothing is wasted. He applies the same kind of reasoning (even though he knows there is no making up for past years) to regrets of previous omissions. He learns, in other words, from both his commissions and his omissions.

The opening person is aware that he could die at any moment of his life, but rather than this knowledge becoming a source of paralyzing despair, it is used as a means for celebration, love and awareness of life, for he knows that life is a precious matter that can be swiftly destroyed. Whether or not he believes that he partakes in a cosmic identity which flows beyond the death of the body, his awareness of death gives him an attitude of humility (but not fear) in the face of life. Unlike the Renaissance Man, he does not believe that human beings are the measure of all things, yet realizes that all understanding begins within himself.

The opening person recognizes not only his own uniqueness, that which differentiates him from all other beings and things, but also his universal identity as part of total consciousness. This enables him to have a different view about life than his counterparts who recognize only the uniqueness aspect of their beings. Because he is, and yet more than, his personal ego, he does not ascribe to himself extreme self-importance (in the sense of hubris) nor does

he feel the separation and alienation from the organic and inorganic worlds as is so common in western man. While understanding that life can go on without him, he also is aware that his own life is significant. The opening person is conscious that he is the embodiment of a living set of paradoxes, that he is both human, personal, and unique, and yet stands in relational context to the whole unitary process.

Had I asked my research subjects about matters concerning love and compassion, I think I would have discovered that the more open people were, the less judgemental they would have been about others. Understanding the evolving nature of development, the opening person sees both himself and others as inhabiting particular lifespaces at particular times. He does not see people as always having to be bound by these lifespaces. At the same time, admitting the possibility of change, he may not wish to have anything to do with certain people, not because these people are bad, or evil, but rather that they are of minimal interest to him at that time. His energy, in other words, could be better used in other directions. Being open, however, means that he does not reject the possibility that such a person could be of future interest to him.

The opening person is likely to have relationships which are of present interest and significance to him. Nevertheless,

because paths cross once does not mean that they will continue to intermesh throughout life. Because the open person interrelates, but does not possess, he is capable of allowing relationships to drop when they have served their usefulness without the need of putting the other person (or thing) down as having little or no value.[1] For such a person it is possible to relate intimately with another, and then dissolve the relationship, but without the need of feeling bitter and angry about it. At the highest level, it is a recognition that our relation to the total cosmic process is a changing one. It is acceptance.

All people, things, events, and phenomena, are somehow interconnected. The dissolving of an intimate relationship does not entirely disconnect the two people involved. It is as though we are all parts, cells, of a huge cosmic animal. When one part fails, it weakens the whole system. Therefore, for the most selfish of reasons, it behooves us to love our enemies. I think a person in contact with his own identity understands this statement, not as some sentimental claptrap, but as the most functional and healthy mode of being.

Compassion is the understanding that whatever another person does is all they were capable of doing at that time. That was the best they were capable of, no matter how terrible, according to their own developmental level or space. Compassion would include prayer, or hope, that even

(or especially) an enemy would develop strength. This is based on the recognition that when one part becomes stronger the whole, including one's self, likewise increases in strength. The opening person develops towards this awareness and actualizes this in his mode of living. Very few people are so evolved, but those that are must be considered saints.

The Closed Person

The closed person is aptly named, for he does not manifest himself as a verb, as process, but rather as a noun, as stasis incarnate. He defines himself in terms of his attachments, in relations, roles, and things he possesses. He is nothing but the sum of his attachments -- he is glued to them. For this reason he fights to retain his attachments, and believes that further growth depends on the accumulation of more of them. He is threatened by others who wish to attach themselves to the same things he is, for he works on the principle of scarcity, there is just so much to go around, and whatever someone else gets is something he cannot totally possess, and therefore it becomes a loss for him. Given over to jealousy about friendships, he is sometimes helpful, sometimes rancorous, but mostly manipulative. Fearful of loss and determined to gain more, his self-image

is made or broken by the number and intensity of his attachments.

The closed person does not intend his own meaning when he acts, but conforms to social expectations, both those external to him and those programmed within himself. When such a person kicks against the accepted standards, as did many Hippies, for instance, he will swing to the opposite extreme, and do everything he 'shouldn't' do. This is called, by Erikson, the taking on of a 'negative identity'. Developmentally, it must be looked at as a first step towards emancipation from social imperatives.

The closed person has very few, if any, significant others and/or significant events in his past. This is not only a question of chance, or fortune, but rather, a way of maintaining boundaries. He does not open up and give meaning to people and events which happen upon him. In this way nothing can move him.

The closed person is likely to have unique strengths, and he uses them, but not as a means of stepping out beyond his limits; rather, they define the circumscribed area in which he will act.

He does not understand that the psychic structures which he employs to function in the world are, in part, self-created. They take on the aura of absolute truth, the

only way a sane human being can perceive the world -- there is no other. Because his truths are absolute and eternal he will struggle against their destruction, inflexibly repressing any data which might contradict his own rationalizations.

Because he does not make full use of past experiences, he regrets much, both errors of commission as well as omission. That is, what he regrets are understood as mistakes. Often these regrets are used as excuses or crutches for the sorry state he finds himself in from time to time.

The closed person does not think of death very often. When he does, he regards it as an enemy, something he must struggle against. The realization of its inevitability casts him into despair, and gives him no cause to celebrate life. Usually his system is so closed that he cannot imagine a future without a body, but when he does, he perceives life as a grey uninteresting affair important only in so far as it is a preparation for an afterlife. Whatever the case, he denies life, and so denies the living.

The closed person recognizes only one aspect of himself, his own personal ego. He does not feel a superordinate link with all men, much less with the whole organic and inorganic kingdom. Therefore, he regards himself as a separate entity only. His sole way of relating is to possess. Socially

responsible though he may be, he considers responsibility a virtue. Were he to recognize his identity, he would understand positive action not as virtue but as that which naturally manifests from total integrity.

The Ungrounded Person

The ungrounded person is quite the opposite of the closed person. Lacking foundation, it could be said that he is all movement; there is no place where he stops and consolidates. Whereas the closed person represents a more traditional form of imbalance, the ungrounded person is representative of a more novel kind of difficulty. In understanding the law of opposites, it is utterly logical that the seeds of the one are present in the other. When a person desires, or feels forced, to break away from one style of life, he will gravitate to its opposite extreme. This is akin to the well-known pendulum effect. Developmentally, it is a method of breaking out. And yet, both extremes are traps. Entirely grounded, the closed conformist type person drops out and becomes entirely ungrounded. The ungrounded person, living from day to day without commitment, reverts to society. He becomes a believer, taking on external or imposed rules as a substitute for not creating them himself. The opening person, a kind of Golden Mean

between these two extremes, is, in another sense, completely dissimilar to either of them. This means that he is a centering person, wending a narrow ledge between the pitfalls on the right and sheer impassibility on the left. He does not get trapped, or at least not for long, at either extreme. This does not make him a social moderate, but rather, gives him the means, the strength, to effect social change if he so desires. This is so because he draws energy from what he can do -- his grounding -- to explore what he has not, as yet, actualized.

Regarding attachment behavior, the ungrounded person has only minute flirtations with it. His mode of being is transience, and therefore he cannot afford anything which would tend to hold him in place. He is the Protean personality, interested in everything but committed to nothing.[2] He will neither possess, nor be possessed; on the contrary, he forms no intense relationships of any sort.

Whatever be the normal social expectations, in so far as the ungrounded person is aware of them, it can be expected that he will be doing the opposite. Even in outright revolt against imposed legislation he is not completely free of society's bonds. Only as he becomes a more centering person is he able to intend his own meaning, so that sometimes it will seem as though he is doing society's bidding, and sometimes not. This would be a move toward greater openness.

The ungrounded person has a continual bevy of significant others and events in his life. Each one represents a critical point, but because there are so many, and so traumatic, he does not give each experience the time necessary to consolidate the information thrust upon him. His defense against deeply understanding his experiences is that no sooner is one completed than another arises for which he must be ready. He is characterized by perpetual readiness and incapability of long-term reflection.

Although the ungrounded person may possess unique strengths, both constitutional and those which he has nurtured at an earlier age, he disregards them. He does not act out of a power base. He explores the unknown, but lacks a means of consolidating it with what is already understood. In this way he is unable to make use of new experiences, and one sees him hurtling incomprehendingly from one new venture to the next. Sometimes he appears to be a faddist.

The ungrounded person cannot create meaningful structures. Moving from one thought form to another, he is characterized by aimlessness. He may, in fact, be searching for the Answer, not realizing that the process itself, the Journey, is all. Constantly dissatisfied, he finds every answer, every structure, equally meaningless. With this realization comes about despair, and all actions and modes of being become distractions from ultimate emptiness.

Such a person states unhesitatingly that he regrets nothing that happened to him in the past. He doesn't have time to regret, for he is busy with the present, living day to day. Unreflective, he does not draw upon the past, but skims over the surface of events. He does not regret because the past is dead to him.

Aware of the possibility of death at any moment, the ungrounded person can see no hope in the future. In this way he negates both the past and the future, and lives in one dimension only, but superficially, the present. He is a symptom of modern man's total despair face to face with the possibility of the obliteration of our planet.

The ungrounded person strongly feels his connection with the entire human and natural world. He feels, however, immersed in and buffeted by it. Because he lacks personal grounding, he sees himself as nothing but a pawn of cosmic forces. Unlike the closed person, who perceives himself only in so far as he is different from other people and things, the ungrounded person has scaled the heights of universality but has lost sight of his own personality in the process. He says that all men are equal, and he means it. He obliterates not only individual differences, but ethnic, racial, and cultural ones as well. His imbalance stems from a lack of both personal grounding and cultural embeddedness. Before a person can derive great benefit from

acknowledgement of his universal identity, he must also have comprehension of his own personality as part of a particular culture.[3]

Psychological Types and Archetypes

The conscious mind develops out of the unconscious.[4] The infant, bathing in a sea of unknown and unrecognized forces, must develop his own personality, his ego structure, in order to become fully human.[5] Personality is like a rock jutting out of a psychic sea and consciousness is only that part of the rock that shows above the surface. Consciousness then is a small part of the total dimensions of humanness. The individuating person, the one who begins to get in touch with his cosmic identity, plunges into the waters in order to contact, and then to manifest, these other, hidden areas, of the self.

The archetypes of the collective unconscious, as written about by Carl Jung, pose the problem of understanding how they were transmitted to the individual in the first place. Although we do not know everything there is to know about genetic transmission, it would go against our present understanding of the subject to think that the archetype of the 'wise old man', for instance, has been passed down, through the chromosomes, from generation to generation. It

is likely, however, that the archetypes of the collective and personal unconscious have been impressed upon us when we were very young at a stage when the nervous system was extremely plastic. These archetypes, our early programming, could be considered the straw with which the bricks are later built. They must be considered givens almost in the same sense as are our constitutional strengths -- an efficient physiological network, or a beautiful body, for instance. The psychological archetypes may be the kind and quality of mothering which we received as youngsters resulting in our basic view or ideal of women; or, it may be the natural environment we lived in, a rough and wild seascape, for instance, resulting in our basic view about nature; or, it may be our man-made environment, the kind of architecture surrounding us as we grew up, resulting in clear preferences for the kind of buildings which most excite or interest us. All people have felt, at certain times, a haunting presence around them, a stranger who strikes deep resonances into our feelings, without our knowing why. These presences may have qualities about them which appeal to those early archetypes deep in our unconscious, archetypes which we are not altogether aware of. These givens, the constitutional strengths and the psychological and cultural archetypes, are the building blocks upon which a person manifests himself.

They establish continuity in one's life so that one always feels a certain 'me-ness' quality about oneself. It remains, however, for the individual, given these basic physical and psychic endowments, to use them in responding to his life situation. Contact with these archetypical configurations are the means of creating greater awareness of one's identity. In this sense, archetypes of the collective unconscious are the inner expressions of the universal relations between individuals, and between individuals and the organic and inorganic worlds.

Jung also wrote about basic psychological types.[6] He first differentiated two attitudinal types, the extraverted and the introverted. He then broke this down further into the four functions: sensation, thinking, feeling, and intuition.[7] This makes for eight basic character types in all. Regarding the four functions, it was a great discovery for Jung "when he later found confirmation of his more intuitively conceived idea in the fact that everywhere in myths and religious symbolism there appears the model of the fourfold structure of the psyche".[8] These functions relate to the basic modes in which human beings perceive the world. They are given styles of being, differentiated in early childhood. According to Jung, people could be classified under one of the four functions and one of the two attitudes.

An individuating person, however, no matter what personality type he begins with, must necessarily incorporate more and more of the characteristics of the other types of which he is not originally constituted. A truly individuated person becomes an integrated system in four (or eight) broad dimensions.

In terms of open systems, there are two points to be considered here. First, an integrated person has liberated energy which he can use to explore other, unknown dimensions, of the world. For instance, a person whose emotional and intellectual life are well integrated will not have to spend time rationalizing and defending against his feelings by use of his intellect. Rather, he can use his intellect as one means of understanding his feelings. This goes for other areas of personality as well. A person who integrates his sensual life with his intellectual one has a harmony between them in which one reflects the other. He will not employ his intellect to erect defense mechanisms against what he physically senses. On the other hand, he can derive information from his body, by sensing what it is telling him, even at cellular level, that his intellect can then use, rather than dismiss.[9] Because he is on the way to higher and higher order integration he can function more efficiently than others who are not. Because he is not split he has the

capability of being honest with himself, and has a greater area of self-acceptance. The integrated person is not being kept busy defending and erecting barriers which keep one aspect of himself from contacting the other. Various areas of personality present a more or less united front. An integrated person has great wherewithal to plunge into his unconscious mind and contact collective and personal archetypes, to respond to them, and eventually to manifest them in his being. This is the meaning and outcome of energy liberation.

The second point of Jung's thesis is that the individuating person, because he begins with his own constitutional type, and expands from there, is able to work from a basis of strength, while his way of relating expands. Such an individual, because he gains the ability of experiencing the world-at-large from more than one point of view, or mode of perception, is able to incorporate more. So he is prepared to both receive input of various different kinds, and to respond in a number of ways, depending on what is called forth and intended.

In the development of this individuating (or identifying) process towards integration of greater and greater wholes, there must necessarily be periods of exploration followed by periods of consolidation. Without understanding the evolutionary aspect of development, without comprehending it

as a process, then the 'slice of time view,' so often employed in empirical studies in psychology, might show that person as either closed, or else as an ungrounded person. But either view could be incorrect. It might be that the person in question is very open, and either in the consolidating or the exploring stage of his centering process. The only way to understand what a person is doing is to relate to the process as a whole, as an evolution in time. Individuation is a dynamic process in several dimensions, a development towards greater breadth as well as greater depth. Whether or not one accepts Jung's configuration of personality types does not obviate the relationship between advanced personal development, contact with, and subsequent integration, of previously unconscious material.

The closed person does not explore his total potential to any meaningful extent, and so works within the bounds of his own personality type exclusively. His rigid way of looking at the world, and experiencing it, allows him to succeed only within a very narrow range of activities. The extraverted thinking type, according to von Franz, includes a high percentage of businessmen.[10] This type seems to pull toward it men and women who want to accumulate large amounts of money. Such people need only concern themselves with those areas of personality and those relationships with people and things which will enhance this achievement. The

counsel of an extraverted thinking type to a younger person just beginning his career might very well be in the vein of finishing off school as rapidly as possible, working twelve hours a day, and not letting anything get in the way (like aesthetic considerations) which do not lend themselves to the pursuit of making money. In capitalistic societies such a person is not only respected, but, as long as he lives within the legal system, a paragon and ideal of what everybody else should strive for. One reason a closed person with high achievement orientation is respected, especially wherein it concerns money, is that he does not let anything get in the way of his success. The idea that he should explore all of his potentially manifestable personality modes is inimicable to his achievement orientation, and is therefore looked upon as a poor idea, a waste of time.

In modern times, however, it seems that the growing ailment has been not that people have been closed to different modes of experiencing, but rather that they have tended to take on too much too suddenly. The effect of LSD on people, for instance, has not only been to direct them into unusual perceptual modes, but in many cases people, without proper and gradual preparation for the experience, are cast into a framework with which they cannot deal. This is likely the case with the infamous followers of Charles Manson. Because they were confused, open, and disoriented, Charles Manson,

like any charismatic authoritarian figure who believes he's got the Answer, was able to direct their energies in a manner in which he saw fit.[11] Wielding savage power over his followers, he was able to induce them to cause terrible destruction. This is an example of how openness to new experiences, in and of itself, is not necessarily a positive situation. A person who is not consolidated at some other level of personality is very liable to lose himself altogether, by taking on someone else's world-view uncritically, and living at the total mercy of that person (or institution). In this way it is seen how the ungrounded person can become his own opposite.

From the viewpoint of the traditional constricted mentality the person who does explore, developing along a broad although slow route of personal growth, is often considered by society as a person who wastes time, a non-go-getter, a person who will not 'succeed' in life. But this opening person, because he explores an increasingly broad range of experiences, has more information and modes of perception available than the constricted individual, and will have more to work with, potentially, when he does create something out of it. He will be able, eventually, to bring much to bear into any creative effort. To assume that such a person is mixed-up, and therefore slightly crazy, while he is in the upside of the process, exploring but not

doing, is often too preliminary a judgement. This has been the case, however, in modern times, in how the dominant society has viewed its Hippies, Beatniks, globetrotters, and adventurers of all sorts. Actually, it has always been the case. We are now in a better position to understand that irreverent medieval criminal-poet Francois Villon, the split within himself between society's abjurations and his own desires.[12]

The Debate Of The Heart And The Body Of Villon

What is it I hear? What am I? Who? -- Your heart
Who hangs on but by one thin thread:
No more strength have I, nor force, nor even blood,
Seeing you so lonely and vexed
As any poor cur crouched in its corner.
-- Why am I like that? -- Through your own wild excess.
-- So what's that to you? -- I suffer distress.
-- Well leave me in peace. -- Why? -- I'll think about it.
-- When will that be? -- When I'm out of infancy.
-- Then I'll say no more. -- And I won't give a damn.

Society imposes a set of restrictions on him, through his heart (or superego, as we would interpret it) but his own desires are quite at odds. But what we have, from this altogether 'disreputable' individual, from his wanderings and misbegotten ways, is a legacy of the finest fifteenth century poetry of the western world.

A new psychology must recognize its creative explorers, that they sometimes go through periods which are unproductive, but in reality are the trying on of new clothes, making and

discarding various fits. To disallow for this is to oppress the individual who would otherwise be experiencing and processing new ways of living, new forms of developing. To consider such a person crazy is likely to be as much a political statement as a psychiatric judgement, for such an individual indeed does not fit into a consumer-production oriented society. He is even likely to appear as a threat to it!

Regarding the creative process, one of my subjects was into making things, leather goods, dulcimers, guitars, and automobiles, etc. From the point of view of a production oriented society, he is a rather useless person, for as soon as he reaches a level of competence in one area, he goes on to create something entirely different. He does not accumulate. Sometimes he does nothing at all, barely existing on what little he may have saved. And yet his periods of abstention are as important to him in some way as his periods of creativity. In fact, without those periods of doing nothing, he says, there would be no creativity. But to see him at such a time one would have to think he was a lazy idler, one who did nothing and who contributed nothing. However, any new psychology must recognize the gathering-of-forces side of creative production, those long periods of seeming idleness. Not to allow people to have

these times in which they can explore, and open up, without an obvious goal in mind, is to belie the importance of the fantasizing element in the act of creativity. To the subject cited above, the best kind of education might well be through a teacher pointing out alternative routes, other modes of experiencing which he has not, as yet, worked through. Rather than shutting off his exploration, it might be far better to guide him to avenues not yet tried until he himself is ready to close in on something. When the teacher, or guide, perceives that he is ready, then supporting measures for his next project are in order. This then would be a movement towards greater openness, and further balancing.

Prediction, Cause and Effect, and Education

The question of cause and effect, and prediction, comes up in any psychological treatise. One of the difficulties, from the start, was that there was no clear-cut idea of what openness, or opening, actually meant. There was no solid definition against which to measure various factors. As can be seen, a definition of the opening person, though not a complete one, has emerged. The study itself has been small in scale, limited to only fifteen subjects. It has been further limited to the post-industrial society of the

western world. Nevertheless, it has been shown that a questionnaire, in and of itself, would be of little value. This is so because a questionnaire only shows events, or behaviors, and not the meaning given to these experiences. It would take an essay, or a long interview, to get to the meaning behind the behavior. Nevertheless, it should be possible to discover some psychological factors which would predict the emergence of an opening person. This would have an especial value in the field of education, for then we would have knowledge of how to educate for such a person.

One of the factors which has been studied at great length is that of unique strengths. If a child shows some such ability, be it intelligence, quick-wittedness, or physical stamina, etc., then he or she should be stimulated into using and expressing it in a positive direction. A boy with physical strength, rather than using it to bully other children, could be taught carpentry, for instance. A child with special aptitude in writing should not be made to feel ashamed of his sensitivity for words, but should be guided into writing poetry or stories. A child with artistic ability in drawing might be allowed to paint. Oftentimes, in most school systems, art and music are considered minor subjects compared to mathematics and science. This fosters a denial of the significance of certain forms of expression and this becomes a detriment to the child who has unique

strengths in those fields. This is all by way of declaring that if what we want is to educate for the opening person, then unique abilities should be nourished rather than disregarded or repressed. Many creative individuals have grown up in repressive atmospheres, of course, but one wonders about the countless number of people whose creative tendencies have been narrowed, restricted, or simply quashed out forever through oppressive measures.

This brings us to the political question: do we want a society of open and potentially creative people? Such people are not so easily manhandled by governments, nor easily manipulated by businesses. Such people will not 'stay in line', nor will they consume needless items advertised through media in order to show a 'respectable' social front. Since educational systems are part of the total political system, then the fostering of open human beings encompasses political dimensions as well as psychological ones.

Certainly we can see the dire neeed for more open individuals who will bring about a paradigmatic change in how society views itself vis a vis the world-at-large. We need creative (not chaotic) solutions to the threat of total war, pollution, diminishing resources, and internal crime, etc. The person who is able to think in holistic

terms; and is not threatened by novel approaches, is best equipped to create such solutions. Emmanuel Bernstein's study of former Summerhill students showed that the most outstanding characteristic of these people was not creativity, but tolerance of others and their lifestyles.[13] The substance of Neill's 'raison d'etre' for Summerhill was his belief that a non-repressive educational institution would be a healthy place in which young people could grow.[14] Although Bernstein did not find that former Summerhill students entered more creative type occupations than normal, it certainly was a plus that these people were very accepting of those who did. This is already a long way from a repressive atmosphere which not only teaches people to deny their own creative urges, but to deny them in others as well. It can be seen that the political ramifications of the creation of Summerhill-like institutions across the whole post-industrial western world would be overwhelming.

One of my subjects grew up in an extremely repressive atmosphere. He was always expected, as the son of two school teachers, to behave 'properly'. As a child they showed him practically no expressions of physical love. He continually disobeyed his parents in spite of being punished when caught. He had, what he called, an obstinate character, almost constitutionally so. He did have one area of unlimited freedom, and that was for hunting and learning about nature.

And finally, as a product of neglect, benign or otherwise, he had the time to fantasize and read a great deal, even books on sex that were specifically denied him. All three of these characteristics, his obstinacy, love for nature, and fantasy life, have stayed with him as an adult, and have been paramount in allowing him to gain a perspective on himself, and to maintain a distance. This distancing has kept him from getting completely 'sucked-in' by the values of his parents, laid on him from without. This distancing has, in turn, given him a fair degree of freedom from allowing society's normal values to be imposed on him. Rather than always doing what is most expected of him, that which is least conflicting, his personal qualities help him refuse in the face of actual and possible oppression.

The ability to predict who will slip through society's nets, and who will not, is a mystery, but possibly certain prerequisites, sine qua nons, can be isolated. In addition to unique strengths, in the case described above, there is mention of free time, or neglect. This feature came up again and again during the interviews, the importance of having undirected time in which learning was taking place. Even if it were a matter of neglect on the part of parents, my subjects all felt pleased that they had the opportunity to explore, on their own, without parental supervision. Directed learning is an imposition of one person's values on

another's, but spare time is when the child can experience and exercise his own sense of curiosity. This may be upsetting to parents, and to society, in general, for what the child learns may not be what they want him to learn. Self-direction, however, rather than imposed direction, is one of the characteristics of the opening person. An educational system which allowed time for undirected learning, the exercising of children's curiosity, would then be a further step in the direction of educating for the opening person.

In the case cited above, this young man also spoke of his grandmothers, whom he didn't see very often, but who provided him with the physical affection so lacking in his own parents. This brought out the idea that it is not so much the amount of time spent with a child that is important, but rather that the quality of the relationship is what is valued. This factor also came up consistently during the interviews. Its implication for education would be that teachers needn't worry so much about the lack of time they can spend with individual students provided the time they did spend was of high quality.

One of the areas of further suggested research would be to understand the common characteristics of significant others. There are people, it seems, who are significant for a number of people during their lifetime. It might be

possible, if more were known about them, to construct teacher training programs in such a way as to instruct future teachers along those same lines. The enormous importance of significant others has been discussed at length, and it is shown what a great impetus they can be in speeding-up natural development.

Another factor in educating for an opening person would be in terms of the balancing aspect of development. Using Jung's fourfold typology, sensation, thinking, feeling, and intuition, we know that the opening person is able to contact, manifest, and integrate, a greater array of the potential aspects of his being than the traditional, closed personality. Most people, however, have been educated only for development of the thinking aspect of their total selves. Even physical education does not put emphasis on body awareness and sensual harmony, but rather on using the body in competition against others and the striving to outdo oneself. Since what is generally recognized as being the epitome of good studentship are people's logical, analytical, and information gathering abilities, then intuitive gestures are put down as something unreal, occult, and worthless. People then learn not to trust their intuitive faculties, and so deny this potential facet of themselves. Art and music, generally considered to be the subjects which draw out the feeling aspect of the person, are downplayed in most

school curriculums. And even when they are taught, oftentimes it is the technical, intellectual aspects of these expressive forms which are emphasized, and not their feeling dimension. Who has ever experienced in an institution for learning a situation in which a teacher asks "What do you think your neighbor is feeling about you right now? What are you feeling towards him or her? Do you love that person? Why not?" Such an exercise would be considered frivolous. What people are taught are rules of conduct, but not love. And so the feeling aspect of the self atrophies, or is repressed, or becomes something to 'feel' shameful about. It would be beneficial to educate for the total human being if what we desired was higher order integration!

Although we might not get too far with the use of questionnaires in determining whether people are open or not, and in what ways, there are other methods which appear to be very promising areas for further research. The quality of a person's voice is something that we all listen for in determining how that person feels, both about himself and his audience. Although we are not generally consciously aware of the effect a voice has on us, its pitch, tone, timbre, and flexibility, etc., it influences us nevertheless. In listening to my interviews on tape, I was struck by the differences in voices of my subjects. It was easy to tell the differences between an interested, excited, and warm

interview, and one that was relatively blase, and it wasn't necessary to listen to the content of the words, for that. Although it is usually difficult to explain why, most people recognize warmth and coldness emanating from another, interest and disinterest. The opening person, feeling a bond with all organic and inorganic matter, will feel a generalized love which is likely to be expressed in the quality of his voice. Interest and curiosity in the world around him will be expressed by a certain vocal flexibility, rather than in a monotone. A study of people could be made, perhaps with the use of an oscilloscope, as a kind of voice painting, to see if certain patterns appear which indicate various types of people.

Other methods might be done through use of the Kirlian process which measures bio-electric fields around the human body.[15] It has been found, through Kirlian photography, that living organisms produce a field of light around themselves, not in the visual spectrum, called an aura. This has been known, of course, by various occultists since ancient times. By means of the color and quality of the aura, certain people are able to make medical diagnoses as to whether a person is sick or not, and in what way. It would also seem that the force fields generated by highly evolved people would be stronger, clearer, and more brilliant, than by less evolved people. This is also an area of research which should contain promising discoveries.

The technical revolution in our post-industrial societies has made it possible to employ new techniques in attempting to ascertain the nature of the human animal. We are only stuck with the traditional, limited, and 'safe' research methods of the past, if we limit ourselves to what is already 'tried, proved, and tested'. But evolution in the species 'homo sapien' forces those on the leading edge to develop, concurrently, new methodologies for the study and understanding of the 'animal symbolicum'.

Normality and Social Revolution

Although the opening person, variously known as self-actualizing man, individuated man, or highly evolved man, etc., has become a topic of general interest within the last decade, such people are still fighting an upward battle at this stage of history in western post-industrial society. This struggle may be witnessed, for instance, in the form of a woman who tries to come out from under the dominance of her husband, and assert herself, even though society would like her to remain under his control, the 'little woman behind the man' sort of thing who uses her 'female wiles' to get what she wants. In time it might be accepted that women can still be female human beings and do what up to now has been the province of activity of men only. They might be

able to do this, some day, without the violence presently connected with changing role structures.

The opposite also holds true, that men can change diapers, wash dishes, and do housework, without being labelled a 'fairy', and perhaps this activity will be fully accepted in society some day. And perhaps even the derogatory label 'fairy' will disappear. If popular conceptions of sex roles do change radically, then our present understandings of sexual identity will have overspilled its present boundaries, and new conceptions will come to be accepted as normal.

New norms are being created, although slowly. Homosexuality, for instance, seems to be a growing phenomenon in the decade of the seventies, or at least its manifest expression suggests that it is. Recently the American Psychiatric Association had the following to say about it:

> WHEREAS HOMOSEXUALITY per se implies no impairment in judgement, stability, reliability, or general social or vocational capabilities, therefore be it resolved that the American Psychiatric Association deplores all public and private discrimination against homosexuals . . .[16]

In other words, homosexuality, per se, is no longer considered an illness. Mental diseases can be created and removed by legislation!

Society must face other facts of social change, and not continue to consider them deviancies. This includes mothers

who have children but will intentionally not marry or live with the father, people who experiment with psychedelic drugs and other consciousness-raising techniques, people who pool resources and live in a socialistic manner in communes, and those who join and live their lives as members of religious sub-groups, in ashrams, or other religious centres. Because these modes of living may not interest us does not mean that we should necessarily judge them as being negative and consider the individuals involved as deviant. The problem in describing all those who do not live as we do as deviant characters is that they become outcast from the community-at-large. Once alienated, these people will no longer be able to fulfill any of their needs through the community, and therefore they will not contribute to it. By alienating too many people society stands the chance of losing its creative vitality, and will die from malnutrition of spirit. Here I am speaking of the openness of a community, or society, as opposed to the openness of an individual. However, these two aspects are interrelated and affect each other. It is a question of what a society itself can and needs to tolerate in terms of differences of living styles of its individual members. This is not all by way of denying the need for the more conservative elements in society, but rather an expression of the need for greater social balance. We need both initiators as well as those

who will carry out innovations. It is rare to find both qualities highly evolved in any one person. The administrator is as important as the discoverer. But neither type of person should denigrate or suppress the qualities of the other. When society functions well, when it is in balance, the Appolonian and the Dionysian elements are complements, not enemies.

The sociological fact is that what is often considered the 'break-down' of society in the West is really the break-down of its monolithic structure. In this respect, Sorokin wrote of what he understood as the modern transition period:

> Such a period is always disquieting, grim, cruel, bloody, and painful. In its turbulence it is always marked by a revival of the regressive tendencies of the unintegrated and disintegrated mentality. Many great values are usually thrown to the winds and trodden upon at such a time. Hence its qualification now as the great crisis.
>
> Crisis, however, is not the equivalent to either decay or death, as the Spenglerites and cyclicists are prone to infer. It merely means a sharp and painful turn in the life process of the society . . . .[17]

Pluralism itself should not be considered a break-down unless, of course, society cannot cope with it. Continuing differentiation in living styles in our post-industrial society is a fact, however, and one that I think should be encouraged. Still, one is forced to ask, "And beyond pluralism, what?" At this critical juncture of human

evolution we may go either of two ways. The planet is in danger of being destroyed, and most specifically, its human element. If we do not evolve, as a whole, to a higher symbolic form, then indeed we will experience the total, or near total destruction, of human life on this planet. If we do evolve, then it will be towards greater awareness of our own identities as members of a comprehensive cosmic process. Our way of life must change, and we may then still have time to pull our planet out of its troubled and declining state.

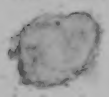
The political ramifications of a more open and pluralistic society would be in greater acceptance of cultural differences within national, continental, and eventually, planetary federations. In Canada, for instance, this would mean greater recognition of the culture of French Canadians, Indians, and Eskimos, etc., within a federated union. So too in the United States with its Black, Mexican, and Puerto Rican populations. The European Common Market is an economic attempt at the kind of supra-national union I am speaking of. Because problems of our present-day world spill rapidly beyond national boundaries, we must think in terms of universal solutions. To do this through a form of universal totalitarianism would result in the levelling out and evenutal extinction of individual cultures, a solution which would enrich none of us. Rather, unity must be achieved as an outcome of our understanding of universal relationships

which go beyond individual, ethnic, racial, national, and cultural differences. And yet, these differences must be respected.

While the actual sociological transition period is taking place, traditional definitions of normality in formal psychology, based on the concept of a fairly monolithic, achievement-oriented society, must also change. What we must be looking at now is not normality with a capital N, but a lot of little normalities, with small n's, all representing various lifestyles. Furthermore, continuing emergence of even newer lifestyles must not be condemned simply because they are different, but rather psychology must develop other standards based on the potential quality of the lifestyle in question. It would seem that one of the descriptive standards which could be used is whether the individual is dynamically in process of becoming an opening person. This would be another way of asking if an individual is in dynamic balance between groundedness and exploration.

When it is understood that there is another way of looking at the human being other than as a closed, static, and bounded system, when we get beyond this traditional view, when we view development as a dynamic and open process, then many of the de facto rebels and oddballs of recent history will be cast into a very different light. On the other hand, the question will come up: what about their

accusers, those rigid, static people -- has not their model of life shown lack of viability during the alarming changes of our times?



References and Comments

1) See Perls, "The Gestalt Prayer", page 4?

> I do my thing, and you do your thing.
> I am not in this world to live up to your expectations
> And you are not in this world to live up to mine.
> You are you and I am I,
> And if by chance we find each other,
> it's beautiful.
> If not, it can't be helped.

2) See footnote number 25, Chapter III.

3) Schmidt, "Child as Animal Educandum", Chapter 2.

4) Jung and Wilhem's The Secret of the Golden Flower. See Jung's discussion of the nature of the difference between eastern and western thought.

5) Erikson (1950), "Eight Stages of Man", Chapter VII.

6) Jung (1921).

7) See von Franz and Hillman, Lectures on Jung's Typology, for von Franz's lectures, "The Inferior Function", for an illuminating discussion on the differences between the various personality types.

8) Von Franz and Hillman, page 2.

9) Read Schutz's Here Comes Everybody, for the significance of bodily awareness in self-understanding.

10) Von Franz and Hillman, page 38.

11) See Villon, The Poems of Francois Villon, pages 229 and 231. Only the first verse of this poem has been reproduced here, translated by myself because McCaskie's own translation was so arid, stilted, and unrepresentational of Villon's dynamic style.

12) Bernstein, pages 37-41, 70.

13) See Neill.

14) See Ferguson, "The First Clues: The Whirlpool", Chapter 2.

15) Official Actions - Position statement on Homosexuality and Civil Rights. American Journal of Psychiatry. April 1974, Vol. 131, No. 4, Page 497.

16) Sorokin, page 537. Lyford Edwards writes in The Natural History of Revolution, page 91: The social myth arises from a fusion of the ideas propounded by the revolutionary intellectuals with the elemental wishes of the repressed class of the society concerned. Out of the innumerable criticisms of "things as they are" and the equally innumerable hopes of "things as they might be" there gradually emerge a new ideal . . . It so frames an indeterminate future as to give an aspect of complete reality to the hopes of the present. Psychologically, it is "a new heaven and a new earth".

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